The Influence of Introducing the concept of Emotional intelligence in Saudi Educational Supervision Context

By

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ABSTRACT

In the last 20 years, Emotional Intelligence (EI) has received special attention from researchers and scholars in different contexts. The marketing and media channels that flood Saudi's market assume that EI is the key to developing educational leadership and decision-makers have been influenced by these promises. Consequently, EI has been introduced to Educational Supervisors (ESs), in an attempt to enhance and improve leadership practices. Connectedly, the few attempts by Arab and Saudi scholars to reconfigure the imposed meanings of EI were ignored when Goleman's (1995) concept was adopted.

Thus, the aim of this research was to critically examine the influence of the transformative foreign concept of EI in the context of educational supervision in Saudi Arabia. A three-phase qualitative study was carried out with 3 male and 3 female ESs. Data collection methods included semi-structured interviews, participatory workshops with focus groups, participant observation, personal reflective diaries and qualitative questionnaires.

The findings suggested that the participants had a limited understanding of EI that drew on Goleman's model as a benchmark. This could be explained by Goleman's popularity and acceptability in the Saudi market in preference to any other EI scholar. The participants' perspectives on EI fell in between two rather extreme positions: from fully resistant to fully accepting. A complicated set of social, cultural, political and personal factors appeared to shape participants' understandings of EI, and the way they re-thought, re-negotiated and reconfigured the concept into one that met the needs of their context.

The study suggests an expanded definition of EI in the context of Saudi's educational leaders. The limitations addressed in the last chapter influence the

theoretical and practical contribution of the research and further research studies are suggested to enhance our understanding of EI and how it could be used to meet the needs of its context.

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DEDICATION

I dedicate this study to my Lord, Mother and Father

I would like to thank Allah (The Lord) who has provided me with health, the ability to study and patience. Without his care, mercy and guidance this thesis would not have been completed

For the reason of my being even after she left the limited space of the earth to the large space of skies. To My beloved mother Ghalia I dedicate this work

May she rest in eternal peace

For my father Bakheet who cannot even remember my name because of Alzheimer's disease I dedicate this work. Father you will be always in my thoughts and heart andI will be in your thoughts and heart even if names were forgotten

I love you all

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LIST OF ABBREVIATIONS

(ESs)	Educational Supervisors
(EI)	Emotion Intelligence
(IQ)	Intelligence quotient
(EQ)	Emotional quotient
(EE)	Emotional Educational
(EC)	Emotional culture
(RJ)	Reflective journals
(OED)	Oxford English Dictionary

DECLARATION

I declare that this work has not been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning and is solely my own unaided work. It is being submitted for the Degree of PhD in educational leadership and Management at Manchester Metropolitan University.

Where other sources of information have been used, they have been acknowledged.

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CHAPTER ONE

INTRODUCTION

1.1 Overview

The Educational Supervisors (ESs) who operate in Saudi's education sector are key actors who enhance the quality of schools' education and learning services as they assess and monitor teachers in schools. Saudi's decision-makers have been concerned to improve the quality and productivity of their professional performance. They have offered Emotional Intelligence (EI) as a way to achieve their wish for greater development. Thus, EI was introduced in the hope of further improving the practice of leadership, a hope that seemed to build upon the promises made by the EI training businesses that are flooding the Saudi market.

This chapter offers a statement of the problem and develops further understandings of the involvement of EI in the education context in section 1.2. In section 1.3, the study's rationale is outlined and justified in terms of its importance, in the context of the reform of educational leadership including educational supervision in Saudi Arabia. The objectives and the scope of the study are provided in section 1.4. Its research questions and sub-questions are addressed in section 1.5, followed by an account of the proposed methodology and a summary of its contribution in section 1.6.

1.2 Statement of issues

Emotional Intelligence (EI): Why It Can Matter More Than IQ was the first book Daniel Goleman published in 1995. In this book Goleman claimed that EI consists of skills that can be taught to individuals at different levels to enhance their emotional ability to deal with academic, professional, social, and interpersonal aspects of their life (Goleman, 1995). His claim that EI is a solution to problems in leadership practice was echoed by different academic studies carried out in different workplace contexts (e.g.

Rahim et al., 2002; Shipper et al., 2003; Siu, 2009). Some of these studies (e.g. Goleman et al., 2000; Al-Elwan, 2011) claimed that EI is the key to practicing effective leadership.

The problem of EI crossed Western boundaries to Saudi Arabian workplaces, where a few research studies appeared in early 2005 to debate and examine the concept. Nevertheless, there was confusion about what EI meant and how it was understood. For example, Hassan and Sader (2005) translated the Bar-On youth version of the emotional bar inventory (Bar-On EQ-I, YV) from English into Arabic. A large number of pupils (433) from Lebanese primary schools took part in their research which aimed to assess the translated version's reliability and validity. The study suggested that 11 factors should, as sub-components of the original factors, be added to the Bar-On EQ-I. The researchers referred to the way that Arabs deal with their emotions, stressing that they are normally very impulsive and emotional. Alkhadher (2007) conducted another study to examine the relationship between psychological well-being and EI among college students in Kuwait, using two EI measures oriented towards Arabs; the first founded on the ability-model introduced by Mayer and Salovey (1997) and the other on the trait-model introduced by Bar-On (1997) and Goleman (1995). The results revealed a difference between males and females who did the ability test but none among those who completed the trait questionnaire. Suliman and Al Shaikh (2007) analysed the relationship between employees' EI and conflict and the readiness to innovate in Emirati financial companies. The outcomes suggested that individuals with a high level of EI reported lower conflict and greater readiness to innovate. The study did not offer alternative definitions or understanding of the concept of EI. Instead, the researchers built their assumptions in the research upon the Western understanding of EI. A recent study by Al-Tamimi and Al-Khawaldeh (2016:137) investigated the relationship between emotional-intelligence, social-skills, and religious-behaviour among female-

university students. The study found no correlation between EI and religious-observance. The researchers related this to the fact that all participants had the same religious behaviour due to Saudi educational culture, which insists on maintaining religious commitment and education among all groups. Subsequently, the study demonstrated the existence of a positive-correlation coefficient between social-skills and religious-behaviour. Participants belonged to the same society, had to comply with similar social conditions, and were requested to observe the same customs and conventions. Ibrahim et al., (2017) later examined the relationship between EI, academic performance, leadership capacity, self-efficacy and perceived stress among Saudi medical students. The result suggested that females recorded higher EI than males. In addition, the findings reported that EI is positively associated with better academic performance, leadership capacity and self-efficacy. However, it was negatively correlated with perceived stress. In contrast, a study conducted by Olugbemi and Bolaji (2016) explored the relationship between EI and qualifications, gender and age among policy officers found that males recorded higher levels of EI than females. Mohamed et al., (2012), emphasised that there were no published trans-Arabic studies that focused on EI in Kuwait, Egypt, the Kingdom of Saudi Arabia, or the United Arab Emirates. Although non-Arabs usually view the Arab-world as contiguous, closer attention yields vital cultural, political and economic differences. A review of all these studies from different contexts, with participants of various ages, cultural and educational backgrounds contradicted Goleman's claim that EI is a universal concept that can be used in any context to enhance individuals' emotional skills. The fact is that - according to various research findings in different cultural contexts - EI brings different results depending on other aspects of life in any given culture. A question arises here therefore, about *why* EI has become such a popular concept, given these contradictions.

Ausch (2016:194) attributes the popularity of EI and its noticeable growth across the business world to the fact that Goleman had been a staff writer at *Psychology Today*; he admitted that he borrowed the term but claims that he did not borrow the specific construct. Therefore, its attractiveness could be seen as a reaction against the cynicism of Herrnstein and Murray's *The Bell Curve* and professionals were attracted by the fact that Goleman brought emotion and intelligence together. It was obvious in Goleman's first book about EI that he related EI to the concept of intelligence quotient (IQ) at some times, and to social and emotional learning (SEL) at others, and in his later work he defined the relationship between EI and IQ, claiming that EI is the more powerful element in success. While discussing the direct influence of Western culture on Chinese culture in the market and workplace, Keane (2016) stated that there were many channels of Western influence, one of which was publishers and authors, who explicitly portrayed the commercial side of EI.[1] Crucially, this leads us to the debate about cultural imperialism theory (Crothers, 2014). Since the 1970s, this term (cultural imperialism) has usually referred to the West's authority to control and dominate not only the political and economic aspects of other nations, but also aspects of their cultural lives. The matter of cultural imperialism is explained in more depth in section 2.5 in Chapter 2.

1.3 Rationale of the study: the voice of doubt

The rationale of any study is usually driven by the gap identified by a researcher in the related literature. Nevertheless, in research where the topic is as sensitive as EI, the rationale should also address other factors that make the research urgent (e.g. the external pressure on the Saudi government to reform education and its practices).

[1] The phrase 'the West', used in the context of this study, refers to two different but related perspectives: first, in most literature in Arabic 'the West' refers to a group of people (nations) who live in modern societies, in which industrialisation, science, technology, rationality and secularisation are dominant themes; the second perspective refers to 'the West' as a source of colonialism and westernisation that dominates different aspects of life including education, politics, economics, lifestyle, language, religion, philosophy, and values (Alduish, 2012).

Related to this, in this research, doubt has always been part of my process; I am sceptical about (or doubt the truth of) everything around me. The voice of doubt about the reality of EI and about its meanings and how they are constructed, have all driven my motivation to search for the reality as well as examining how others reflect it. The reader will hear in my voice a variety of aspects of my religious values, motivations, emotions, politics, and workplace culture, as well as questions touching the key social divisions of age, gender, ethnicity and ability as they specifically affect me. This section has been created hinging on the perspective that all the data born of interaction with the phenomenon is imbued with different aspects of my setting and personality. Thus, not only has my voice and perception of EI been 'produced' through the experience of the research but this is the same for other participants' voices, as they have lived a similar experience. In the light of Argyris and Schon (1997:157) "develop[ing] one's own continuing theory of practice under real-time conditions" requires reflection not only on the concept but also on the context where the concept is introduced. This meant that I needed to reflect on my own contextually specific ideas connected to EI, and then to mirror what worked in practice, and relate this to institutional norms and readers' expectations (Brookfield, 1986). Therefore, my voice may reflect not only the perceptions and awareness of EI that were generated by my doubt, but also contains echoes of various elements of the social, political and cultural aspects of my setting.

My doubts about EI started as early as 2011, with my motivation and excitement about attending a compulsory formal training course in leadership, in which EI was one of the topics. It took the trainers 3 days to introduce the concept fully to us. The course was designed to enhance ESs' practice of leadership, and it was suggested that EI could help promote more effective leadership skills in the context of Saudi educational supervision. I remember the feelings of excitement were very high, because every delegate (male and female) thought that the course would shed new light on traditional ways of thinking

about leadership. However, as soon as the course was complete, the confusion my colleagues and I started to experience become clearer. In fact, it got worse as colleagues started to communicate what they had achieved during the course, and what the trainers had taught them. We then realised that the concept of EI had been taught differently to men and to women. In the women's course, the focus had been on the use of EI to enhance their personal lives (e.g. to solve family and relationship problems, advice about how to deal with their husbands and children) but for men the course had centred more upon the use of EI in the workplace and in their professional lives (e.g. how to use employees' emotions to motivate them).

As time passed, and I interacted more with colleagues, my awareness of the level of confusion about the meanings and practices of EI in the context of Saudi ESs increased. I was not convinced whether there might be an issue with the concept itself. This may explain my focus, in my master's degree, on the effective influences of EI on leadership, and I found myself particularly attracted to EI as an effective approach to leadership, drawing on knowledge extracted from the literature. My final study was titled *Becoming an Effective Leader* and was about how leaders succeed through the use of EI. I went back to my country and alongside my main duties as an ESs, in my professional practice during the gap between my master's degree and the start of my PhD, I worked as a trainer and evaluator with local groups. My understanding and awareness of the practice and confusion about the established meaning of EI started to increase. I began keeping a personal reflective diary at that time. One note recorded there goes back to October 2014: "there is something bizarre happening among the trainees. Some of them pretend they understand EI but I can tell that they are struggling to practice it". Another important note was recorded in November: "I cannot even myself digest this strange concept of EI, so I presume that the trainees cannot even digest it" (Personal Reflective Diary). Interestingly, I did not review these notes before

starting my PhD, but it seems that such thoughts had already begun to inform my challenges and were driving me towards a new research journey to learn more about the other sides and dimensions of EI of which neither I nor my colleagues were aware. My PhD journey began by reading more in depth about "*the critical side of EI*" (e.g. arguments that question some of the fundamental ideas about EI and the way that this construct is produced) and that helped me formulate the main research question and research aim. On one of my diary pages, in March 2015, I wrote: "*I can see that marketers in Saudi have made a big deal of EI courses; there are vague claims and big clouds of ambiguity*''. This note in my personal diary was the starting point to formulate my initial queries about my engagement with EI as a concept. Formalising the final research questions and aim of this research required even more thinking and reading about the emergence of the concept and how it reached into the Saudi educational context.

1.4 Objectives and scope of the study

The main aim of this study is to critically investigate how ESs from Saudi Arabia conceptualise the idea of EI. The study focuses on exploring how their understanding of EI influences their educational leadership practices. Therefore, there was a need to identify the initial understandings of the concept as it was perceived by ESs; and to explore the factors that shaped their perceptions. I needed to examine the challenges that faced ESs and the possibilities they would suggest to resolve these. As a result, participants would be working on renegotiating their own meaning of EI to reflect their cultural and contextual needs.

The objectives were as follows:

- To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context.

- To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors.
- To discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision.
- To suggest an expanded meaning of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.

Given the cultural restrictions experienced on a day-to-day basis by Saudi ESs, there is a possibility that participants from such contexts may be less willing to share and reflect upon their perceptions. Indeed, some of them would feel even less interested in reflecting on their real perceptions when the discussion takes place in groups. This should be taken into consideration as the concept is examined and later discussed. Relatedly, it was noticed that there were few initiatives by Saudi and other Arab academics to supply the Arabic-written literature with translations of the concept of EI with additions to meet the needs of the cultural context; much of their work is translated from English and American literature into Arabic. It is outside the scope of this study to discuss how much such translations are capable of faithfully reflecting the original text, though the matter of translation will be highlighted occasionally during the research.

1.5 Research questions

In order to approach the above objectives, the research questions were developed, as follows:

1. How did Educational Supervisors perceive the introduction of the concept of EI to the Saudi educational supervision context?

Sub-questions:

- *How did the concept of Emotional Intelligence emerge in the Saudi context?*
- *What factors influenced their initial understanding of Emotional Intelligence?*

2. What are the main challenges and possibilities for the adoption of emotional intelligence in the context of educational supervision?

- *How do Educational Supervisors understand the challenges of making Emotional Intelligence meaningful in workplace?*
- *How do Educational Supervisors recognise the possibilities of making sense of Emotional Intelligence?*

3. How have the suggested new meanings of the concept of emotional intelligence promoted change to Educational Supervisors' awareness of Emotional intelligence?

- *How are the new forms of understanding Emotional Intelligence available to Educational Supervisors?*

1.6 Proposed methodology

In order to obtain answers to the above research-questions, and thereby achieve the aim and objectives of the study, a research model is needed. For this, a purely qualitative paradigm was acknowledged to be appropriate (Creswell, 2014; Kuhn, 1970) because the focus is on identifying the perceptions of ESs operating in the Saudi educational context, and having chosen this, the researcher then selected a methodological approach to ensure the collection of both secondary data (from the existing literature), and primary data from Saudi ESs. Together the data enabled me to examine Goleman's

account of EI as it was introduced into the Saudi leadership context which is culturally and contextually distinct from Goleman's own context.

The first step towards understanding the emergence and the evolution of EI lay in reviewing the available literature in Arabic and English. Four distinct bodies of knowledge were reviewed: the historical background to the emergence of EI; the theory of cultural imperialism; and problems related to the introduction of EI in terms of language, culture and religious values. Finally, I needed to understand how the concept crossed national and international borders and reached the Saudi context. The literature review would also help me create interview scripts for the collection of primary data, which was to be collected in participants' mother tongue and translated back to English. Some secondary sources (such as Ibn AlQaim, 1340 and Al-Gazzaly, 1349), were also originally in Arabic and had to be translated. The use of these references is fundamental to explaining the connection between the understanding of emotion and the original Arabic resource.

The research took place in three different phases (a Pre-reflective Phase which used semi-structured interviews; a Participatory Workshop Phase which used participant observation, focus group discussions, and a Post-reflective Phase which used qualitative questionnaires). The same issues were examined in each phase with different data collection methods. For the purpose of analysing the data, thematic analysis was used to codify and then categorise the findings.

1.7 Structure of the thesis

The thesis contains five chapters.

Chapter 1 sets out a guide to the research, including a statement of the issues and a brief account of how the voice of the researcher appears throughout the work. Here, the aim, objectives, research questions and proposed methodology are all set out very briefly.

Chapter 2 offers reviews the existing literature, focusing on the appearance and use of EI, and the reasons underlying the emergence of this concept in the Saudi context. The chapter starts by explaining educational supervision in the Saudi educational context and goes on to reconstruct the decision-makers' rationale for introducing EI as a solution to the weakness of practices between supervisors and teachers. The historical background of the emergence of EI in the Western context and its journey to the Arabic workplace is reviewed, leading into a discussion of cultural imperialism theory. All of this is a necessary preamble to the main issues surrounding the application of Western concepts such as EI to a completely different cultural context such as Saudi Arabia. Finally, after examining the principal areas of concern, the study's research questions are approached.

Chapter 3 provides a comprehensive explanation of the researcher's stance and the methodological directions taken by the research in response to the aims and questions. The chapter starts by explaining the philosophical stance of the study. The outline and justification for the adoption of a purely qualitative approach is clarified. This is followed by an account of the research design and a discussion and explanation of the method of selecting my participants and the selection of my research assistant. The various different data collection methods are also highlighted here, along with issues of validity, ethical considerations and quality in the context of a qualitative study.

Chapter 4 presents the findings. The three phases of research (e.g. pre-reflective, participatory workshop phase and post reflective phase) allowed the researcher to collect ESs' perspectives on EI. Emergent themes and sub-themes are presented in this chapter, illustrated by the words of the participants themselves.

Chapter 5 takes the findings of the research back into the literature to compare and discuss. The discussion is structured around important issues emphasised by the findings. For example, concern about the evolution of EI in the Saudi context was raised by the researcher in Chapter 1 and discussed in more detail in Chapter 5.

Chapter 6 concludes the study by offering an overview and summary of the findings and explaining how the aim and objectives have been accomplished. This is followed by a discussion of the contribution and limitations of the research and a set of recommendations for further research is offered. The journey ends by leaving open the door for other researchers to carry out further research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a review of the literature that shapes this study. The education system in Saudi Arabia has undergone considerable changes in the past few years. Educational leadership, particularly educational supervision, has been one aspect that has become an increasingly prominent part of educational reforms (Alyami, 2014). In Saudi Arabia, ESs have responsibilities that include, but are not limited to, inspecting and assessing standards in schools. Consequently, these new reforms aim at redefining their role to ensure that there is quality of provision. ESs are also required to act as a conduit for teachers' concerns. The Ministry of Education introduced EI to ESs to enhance performance and increase productivity. EI may be familiar in Western communities, but it is a relatively new concept for other societies and, as a result, it may not be readily accepted. This chapter, therefore, examines the influences that may shape educational perceptions, and reviews the studies that have been conducted in different contexts (Abdul-Kareem, 2001; Alabdulkareem, 2014).

This chapter seeks to address different issues related to the application of EI in Saudi educational settings. It begins by explaining the guidance on supervision practices in the Saudi educational context and then justifies the rationale underlying decision-makers' use of EI as a solution to the weaknesses of leadership practices between supervisors and teachers. The historical background of the evolution of EI from a Western context to an Arabic workplace is reviewed, as well as the impact and reasons for the emergence of this concept in the Saudi context. This background is significant because it is the driver behind the theory of cultural imperialism, which is fundamental to the overarching topic of this thesis: that issues exist when Western concepts such as EI are introduced into different cultural contexts (i.e. Saudi Arabia) without considering the

possible cultural differences and impact of introducing a foreign idea without further reflection or problematising its possible implications. More problematically, EI was later adopted by the Ministry of Education and offered to ESs for training despite indications that the long-term consequences have not been fully acknowledged. Given that this study relates to EI's impact on ESs in a Saudi context, to enhance performance and increase engagement and productivity, the next section presents a brief account of the educational supervision background in the Saudi context.

2.2 Educational supervision in the Saudi educational context

The term Educational Supervisor (ES), in the context of this study, refers to a leader/expert in his/her field of study, who assists teaching professionals in developing their competence and skills in teaching, solving educational problems, and improving their teaching methods. These supervisors evaluate teachers and write reports based on their assessments (Ministry of Education, 2014). The role of a Saudi ES may be loosely compared to the role of a local authority advisor or school-based mentor in the UK context, who is also tasked with monitoring and assessing schools and staff against the quality standards of education and then recommending improvements. Educational supervision in Saudi Arabia involves inspecting teachers' work and offering assistance and support to teachers on ameliorating educational outcomes (Ministry of Education, 2014). The official document for the Saudi Education Ministry describes educational supervision as, "*An artistic, democratic, humanistic, and inclusive leadership process that aims to evaluate and improve the educational processes in all its aspects*" (Ministry of Education, 2010:2).

Although this definition describes an educational process, it does not provide any instruction or guidance on how it can be applied in practice or, indeed, what words such as *artistic, democratic, humanistic* mean within the context of educational supervision.

Alkrdem (2011) contends that no comprehensive plans and guidelines exist for implementing educational supervision practices and, moreover, holds that the government (via the Education Ministry) has supplied nothing more than a generic framework. The lack of specific guidance means that ESs lack a guide to best practice for their supervisory work, and consequently do not perform their duties effectively. Similarly, Idrees (2002) reported that shortcomings in the practice of ESs were due to them overlooking many of the best supervision practices and that they were further handicapped by inexperience. Consequently, many teachers lack faith in the practice of supervision and fail to see its potential benefits (Abdul-Kareem, 2001; Alabdulkareem, 2014).

There are certain criteria for the selection of ESs; Algarni and Male (2014) list these as:

1. Minimum educational level of a bachelor's degree (with subject-specialism in education) with a C-average;
2. Four years' teaching experience;
3. Appraisals graded at "excellent" for the last four years;
4. Good communication and persuasion skills;
5. Up-to-date knowledge of developments in their subject.

Noticeably, none of the above-mentioned criteria indicate that ESs should be either qualified or experienced in leadership. They are required to demonstrate the ability to communicate and influence others, as well as to think innovatively. Al Nazer and Mohammad (2013) note that educational supervision has taken a human-relations focus on supporting teachers and enhancing their teaching methods. Whether this happens in practice in educational supervision is contentious, given the various research studies that highlight the challenges ESs experience. For instance, Abdulla (2008) notes that the poor trust between classroom-teachers and supervisors can be very problematic; this is contrary to the Ministry's description of educational supervision as "inclusive and

democratic leadership" (thereby implying the development of positive professional relationships focused on personal development).

In addition, principals' failure to co-operate, allied with the burdensome administrative paperwork their job entails, significantly impedes their effectiveness (Idrees, 2002; Abdulla, 2008; Alenizi, 2012). Alkrdem (2011) opines that a supervisory approach might not be favoured in some contexts owing to bias, a lack of consistency, and some supervisors' lack of adequate interpersonal skills. As a result, teachers might not take ESs seriously or pay them much attention, resulting in gaps in professional development (Alkrdem, 2011). These issues are compounded by the fact that supervisory practices in Saudi Arabia are not standardised and are founded on a traditional-style of leadership, rather than 'innovation', as described by the official Ministry job description. Typically, ESs are appointed without prior training or preparation, and thus, the way they carry out their duties is dependent on their personal abilities, attitudes, qualifications, and motivation to work; hence supervisors often lack much needed leadership skills (Alabdulkareem, 2014). Additionally, educational supervision practice is influenced by the cultural context (O'Byrne, and Rosenberg, 1998). Howell (2016) also agrees that the educational supervision context is influenced by culture. Therefore, interpretations are based on the culturally conditioned judgements of individuals within a particular context, and this helps to explain why there is often resistance to the adoption of Western practices by other non-Western societies.

Moreover, ESs' practice takes place in the context of their responsibilities, which are rooted in organisational policy and the profession's codes of practice (O'Donoghue, 2010). ESs possess legitimate authority to evaluate and reward teachers (or otherwise), and it is this power that is capable of generating certain difficulties (Davys and Beddoe, 2010). This authority makes educational supervisory practice a complicated phenomenon and it may be argued that it that could have a detrimental impact on

relationships or even be misused. Consequently, there is a clear need for ESs, and the teachers they support, to negotiate a mutually supportive and agreed framework so that practice might improve (O'Donoghue, 2010). With this end in view, Zepeda (2007) holds that ESs should work with teachers in ways that promote a collaborative relationship, in order to achieve the development of their profession. In a similar vein, Sullivan and Glanz (2009) note that educational supervision should respond to teachers' needs. The establishment of an emotionally sensitive, multicultural, and interactive-leadership/management programme has been advocated as a solution to the problems outlined in Saudi educational contexts (e.g. Algarni and Male, 2014). However, the implementation of such a programme in Saudi organisations, such as an educational supervision office, is something that merits further attention: as regards interactive-leadership and sensitivity towards feelings, EI claims to be helpful. The new reform policy emphasises the need to provide educational supervision with the required skills to enhance the practice of ESs. In the following section, the rationale of introducing EI into the ESs context in Saudi is discussed.

2.3 Rationale for using Emotional Intelligence in the Saudi educational supervision context

In the past several decades, the education system in Saudi Arabia has undergone much reform. This claim is significant because it demonstrates the effort made by the Saudi government to institute a range of reforms to facilitate higher standards and better outcomes. As part of this, educational supervision has become an increasingly visible aspect of reform (Alyami, 2014). Taking into consideration the challenges experienced by ESs in executing their mandate in Saudi, this was the driver of the need for policy reforms. The reforms aimed to redefine the role of ESs to ensure the issues and concerns raised by teachers and staff were addressed. Nather (2014) notes that schools and the

education system in Saudi Arabia in the 21st century need a systemic approach to overcome the challenges that occur around learning communities, in order to implement change and create high-performing environments of learning for teachers and learners.

Policy reforms introduced EI to the Saudi educational context with the hope of enhancing the practice of educational supervision. For instance, in the outlines of training programmes, there was a set of promises to transmit better social and communication skills. More leadership skills, such as the ability to promote change and create more productive outcomes were all offered. Irrespective of this, there is nothing that roots the concept within the Saudi educational system. Conversely, Goleman (1998) asserts that EI is the principal factor that distinguishes between effective and ineffective leaders. He posits that a leader may possess many prerequisites such as excellent training, an analytical mind and even smart ideas, but without EI this individual would be unlikely to achieve greatness. The majority of Goleman's studies (1995; 1998; 2001; 2005) cite various research to validate the positive correlation between EI and leadership, which concludes that for leaders at the highest levels of the organisation, where differences in skills are negligible, EI is even more important than cognitive abilities. Subsequently, he attributes a company's success to the EI of its leaders. He outlines five components of EI that make great leaders (Goleman, 1995). These elements include self-awareness, self-regulation, motivation, empathy and social skills. For Goleman (1995) self-awareness means the capacity to perceive or acknowledge one's preferences, internal-states, feelings, and intuitions. This is complemented by self-regulation, which refers to the management of feeling, impulse and the internal life. Likewise, empathy is a component of EI, encompassing understanding, awareness, and consideration of the feelings, concerns and needs of others. Other elements include motivation (guiding and facilitating behaviour towards goal-achievement) and social skills. The latter skills entail a knowledge of how to evoke desirable behavioural

responses in others (Goleman, 1995). Goleman et al., (2002) argued that emotionally intelligent leaders possess three self-management skills and two skills to manage relationships with others. These are: self-motivation, or the ability to recognise and understand their moods, emotions, and drives and the impact of these on other people; the capacity to control and redirect impulses and moods that are disruptive (self-regulation); they are motivation-driven to fulfil objectives diligently and capably; they have empathy, or the capacity to intuit and comprehend the emotions of others, and social-skills in terms of their proficiency to manage relationships and build networks (Goleman, 1998).

Notably, EI was introduced to educational leaders in this study as a result of assumptions built on Goleman's claim that it is a solution to leadership challenges. In 1995 Goleman divided EI skills into 5 components, but later, in 1998 he grouped them into 3. He began in his bestselling book 1995 by distinguishing EI from IQ. Making such a distinction seemed an important step to help Goleman reinforce EI as his own idea. In this period, Goleman announced his EI framework, which included 5 components that make an effective leader. These elements include self-awareness, self-regulation, motivation, empathy and social skills. Ramaraju (2015) and Rada-Florina et al., (2012), have argued that by linking these skills to the leadership field Goleman was able to exploit the opportunity to promote his EI framework according to the demands of improving the scope of leadership. However, Al-Tamimi and Al-Khawaldeh (2016) state that the framework of EI was presented to workplaces as a way to provide them with the underlying basis for learned competencies, to imitate and strengthen the practice pertaining to roles such as leadership, which in turn created fertile ground for EI. In (1998) he introduced EI as a set of three skills for managing the self and others in the workplace; self-management, self-motivation, and self-regulation. These can be described as the capacity to control and redirect impulses and moods that are disruptive;

to be motivation-driven to fulfil objectives diligently and capably; and to have empathy and social skills and network building skills. Between 1995 and 1998 the divisions between the categories changed, but the content and its meaning did not alter. It seems that he wanted to make the package more attractive to leaders by making it easy to access and consume. In (2001:48) he developed his idea of EI, outlining six distinct leadership styles and how they affect the climate of the organisation 'Coaching; develop people for the future, Affiliative; create emotional bonds and harmony, Visionary; mobilise people toward a vision, Democratic; build consensus through participation, Pacesetting; expect excellence and self-direction, Commanding; demand immediate compliance'. Each style is characterised by a number of the EI competencies (self-awareness, self-regulation, motivation, empathy and social skill), and each may be effective in an organisational setting depending on whether a leader has the capacity to impact organisational performance with a high level of EI as a key to organisational success. His statement that emotional 'competence' is "a learned capability based on EI that results in outstanding performance at work" (2005:83) in companies and organisations worldwide in various settings, was based on this concept of EI. Alkahmshy (2011) and Al-Sultan (2018) argued that Goleman is the foremost contributor to the area of EI and leadership, and has written several publications on implementing EI and leadership, without scientific or empirical evidence and ignoring contextual and individual differences. Goleman followed up with several other popular publications on a similar theme that reinforced the use of EI. The majority of his studies (1995; 1998; 2001; 2005) cite a variety of research to validate the positive correlation between EI and leadership, all of which concludes that EI is a key component of active leadership. Subsequently, these publications appeared with a re-emphasis on the commercial benefits of EI, promoting the link between the adoption of EI skills and the productivity of leadership, which began to interest researchers and became the focus of

studies of the use of EI in the workplace (Ramaraju, 2015; Rada-Florina et al., 2012). Significantly, between 1998 and 2005 Goleman's publications focused only on marketing EI and exaggerated its possible influence on leadership without significantly changing his line of thinking.

2.4 The relationship between Emotional intelligence and leadership

I explained in chapter one that one of the motivations that drove this research was to understand why EI has been used or may be specified as a concept that improves leadership practice. Connectedly, one assumption with which I would not agree is that EI is the definitive answer to enhancing leadership practice as claimed by Goleman. Goleman's propaganda influenced the academic literature. In fact, some of the claims in the literature specified that some aspects of leadership productivity and effectiveness are related to leaders' EI skills, building on Goleman's marketing of EI as the only solution for leadership problems.

It is also necessary to explain how the relationship between EI and leadership is articulated in the current literature. Notably, in the last couple of decades EI has received special attention in the fields of education and leadership. This claim is evidenced by the large body of literature available. There are many studies that support and point to the positives of EI in relation to improving social, communication and leadership skills, together with the ability to promote change, and the development of better leadership practices (Goleman, 1995; Kerr et al., 2006; Nather, 2014). While some other research studies have questioned the claim that EI can help improve workplace and leadership practice, this view is different from that discussed occasionally in this study. These studies argue from various critical perspectives that EI could be problematic, for example if it is approached as a marketable easy solution to complex problems (Boler, 1999), or as a tool to manipulate emotions for work purposes

in professions (Hochschild, 2003; Zembylas, 2005a; Menendez Alvarez-Hevia, 2018a). EI has also been criticised for its alignment with positive-psychology and the self-help industry that promotes unrealistic expectations (Alkurdi, 2015; Kenney, 2015; Keane, 2016).

In the perspectives on EI that focused on exploring the positive relationship between EI and leadership, researchers adopted positions supporting the proposition that productive leadership depends on understanding the abilities and emotions associated with EI (Goleman 1998; Palmer et al., 2000). Kerr et al (2006) also explore the relationship between EI and leadership by examining the outcomes of the Mayer-Salovey-Caruso EI Test (MSCEIT) administered to supervisors against their employers' ratings of the effectiveness of their leadership. Unlike previous studies, which they claim to have conducted in laboratory-style settings, Kerr et al., (2006) conducted their study in an actual workplace. The results of the study show a positive relationship between scores on the EI test and leadership ratings. The important finding is that an individual's EI is an important determinant of their leadership. Echoing the findings of Barling et al., (2000), the study concludes that a leader's EI is strongly related to, or influences, how workers rate their effectiveness as a leader.

Barling et al., (2000) investigate the relationship between EI and four key characteristics of transformational leadership: intellectual stimulation, inspirational motivation, and contingent reward and individualised consideration. The results of the exploratory study show an association between EI and three of the four characteristics of transformational leadership (with the exception of intellectual stimulation). The study suggests that intellectual stimulation is more influenced by cognitive ability or actual intelligence than EI. The results of the study suggest that individuals with higher EI are regarded by their peers as displaying more leadership behaviours. George (2000) concurs with Goleman (1998) and Kerr et al (2006), in a study exploring the role of EI in leadership.

This study similarly suggests that EI is a critical attribute of 5 elements of effective leadership by demonstrating how various aspects of EI contribute to these. George (2000) argues that EI leaders are able to instil in others knowledge and appreciation of the importance of work activities and behaviours; motivate their subordinates by instilling, generating and maintaining excitement, confidence, enthusiasm, optimism and other positive behaviours that stimulate performance; foster capability in change management and decision making and conserve a meaningful identity in the institution.

In the same vein, McKenzie's (2011) study suggests that the five key dimensions of EI postulated in Goleman's (1995) model can be harnessed to facilitate organisational change. He claims that changes within an institution can have an important impact on employees; in certain circumstances this can be negative but sometimes the influence can be positive. Kiefer (2005) also notes that negative emotions in the course of a change may cause teams to become less motivated, and resistant to participating in the change process. In order to tackle such issues, McKenzie (2011) suggests that the empathy aspect of EI can help leaders to relate to and understand the effect that the implementation of change has on employees. Secondly, the social skills aspect of EI can help leaders evoke desirable responses to change from employees by helping them understand it, and why it is necessary in the organisation. Since employees' adaptive ability to cope with change is largely driven by their emotions, Chipain (2003) argues that EI is a key to bridging employee and organisational needs and enhancing organisational performance. Jordan (2005) agrees that the adoption of self-awareness, self-regulation, social skills, empathy and motivation enables leaders to help employees effectively adapt to changes within the organisation without disrupting their work performance. Besides the facilitation of organisational change, some studies have found that EI can be used to enhance organisational performance or productivity. Kiefer (2005) adds that within the organisational context, leaders' use of EI can be linked to

organisational productivity. He further argues that leaders considered to be effective based on their performance ratings often exhibit higher levels of EI. Chipain (2003) suggests that leaders can improve employee productivity. Moreover, Jordan (2005) suggests that training in EI can be a powerful tool that leaders can use to achieve strategic business goals in areas such as performance development.

Although EI has most often been invoked in Western contexts to enhance skills and improve the quality of educational leadership, there are still challenges when introducing the concept to non-Western cultures. Due to the differences between Saudi Arabia and other Western cultures in areas such as religion, power-distance and gender-constructions, there is still some debate about whether EI may be suited to the context of Saudi Arabian culture (Al-Kahtani, 2013; Alghamdi, 2014). Few studies have been conducted in Saudi to examine the importance of EI in improving educational leadership (Al-Sahafi and Mohd, 2015). Such studies have focused on where the idea of EI has come from and how it has developed into an inspiring concept for Saudi decision-makers to introduce into training development programmes for ESs. However, the model utilised has been criticised as being one that offers marketable solutions for self-help and success and which adapts people emotionally solely for the purpose of organisational profitability, whilst ignoring the power structures that normalise and institutionalise emotional practices (Boler, 1999). In the same vein (Zembylas, 2005a; 2005b) offered an explanation of the discursive nature of emotions (Zembylas, 2014) and stressed the role that emotional rules could play in terms of shaping pedagogic processes and communication in the classroom between teachers and students.

Zembylas (2005a) went so far as to claim that emotional rules could regulate a school's culture, as well as how each player in the educational process conceived their role and how to express or control their emotions according to the role's requirements. Crawford (2009) suggested emotional context as a way to understand different views of emotion

in relation to leadership in an educational context. There is a need to look at the entire organisational culture and the values of its stakeholders (players). "*The idea of connectedness with others in the organisational setting also assumes greater importance, because organisation theory suggests that the individual has a need for coherence between themselves and the social context*" (Crawford, 2009:11).

Thus, in terms of understanding EI as a concept and whether it can be applied in the educational setting, it seems to challenge the presumption that different stakeholders can understand emotions in the same way, taking into consideration their positions and the role that each is expected to play in the educational setting. Hence, the claim that EI is the only way to understand and deal with emotion in the educational context should be reconsidered. The current concept seems to simplify the relationship to the social world. The complication of emotional involvement in professional practices is also explained by Zembylas (2005a) who suggested that emotion and power are intrinsically linked. He then constructed assumptions on which to base his theories, including the notion that emotions are not universal, nor are they private because they relate to a wider social life. Secondly, he suggests that power relations exist by shaping the expression of emotions, meaning that some emotions are felt to a greater extent than others. Yet since it has been established that EI is more than just the personal interpretation of emotions, it is also important to consider how the teacher-student relationship is understood within the educational context. This study, therefore, intends to create a model that can fill these gaps, while at the same time addressing the challenges that have been noted concerning the Saudi Arabian educational system. Menendez Alvarez-Hevia (2018a) explains that emotions require a reciprocal relationship, where connections are created between the teacher and the student. In this way, students can control their own emotional understanding and renegotiate both power and boundaries that may come to exist. But although EI can be seen as a potential enabler that may enhance workplace and

education practice, there is paucity of critical studies that explore its potential for a negative impact. Thus, negative implications are excluded from the dominant narrative that circulates in the field of education.

From another, but related, perspective, Burman (2009, p.139) takes a critical view of the current use of EI, or what she refers to as the 'emotional literacy' agenda, which she believes does not go far enough to address the importance of this field. She traces the development of discussion about emotion, which since Beatty (2000) has become much more widespread and permeated the workplace. She criticises Goleman's assertion that EI can improve social harmony and individual success in organisations, and recognises that it would be impossible to find a 'testable measure' of the intelligence in emotional intelligence (EI) that is akin to an intelligence quotient (IQ) test, which she notes is already a difficult and unstable measure in itself. She points out that personality traits are not stable, nor do they manifest in a stable way across populations, and so to identify one stable emotion as a measurement of success is impractical, if not impossible. She identifies, however, that these issues with Goleman, emotional intelligence/emotional literacy notwithstanding, have been seized on by educators, business and social policy makers, and as such it is now down to academics and (specifically) cognitive psychologists, to undertake further study to make EI more robust, testable, practical and useful. *"In this sense, emotional literacy is only in its early stages, and we can expect to see more sophisticated and less easily dismissed versions emerging"* (Beatty, 2000:141).

Most importantly for this research, Burman (2009) specifically notes that the term EI presumes a stable, regular, or similar context and culture in which it can be applied, which covertly reinforces privilege in multicultural or diverse social class areas, but which more insightfully indicates that it does not consider the globalised context in which it is beginning to be applied: Saudi Arabia is not a context in which this idea has

been considered: the dominant culture of Western stability has been assumed. This study, therefore, intends to create a model that can fill these gaps, while at the same time addressing the challenges that have been noted concerning the Saudi Arabian educational system.

The claim is that adopting EI might improve leadership skills, particularly among ESs, and thus lead to national and international understandings of leadership in Saudi Arabia (Hunitie, 2016). A number of the studies conducted in the Saudi context to examine the use of EI have highlighted, to a great extent, its positive side and role in changing leadership practices (Al-Tamimi and Al-Khawaldeh, 2016; Ibrahim et al., 2017). This resonates with research conducted outside the Saudi context showing that EI can be seen as a driver for change (Florence et al., 2018). Consequently, it may be concluded from these results that Saudi decision-makers were supported by studies that suggested EI could improve efficiency. One example of this is Alghamdi's (2013) study examining the influences of EI on school leaders' abilities to make better decisions and improve the level of communication throughout the school. His work focuses predominantly on the decision-making processes of educational leaders in Saudi Arabia, and the impact or influence of EI upon this aspect of educational leadership. It does not, however, focus on other significant aspects of leadership and it reiterates the positive correlation between EI and leadership skills. There appears to be a very limited number of studies where there is any dispute relating to this relationship. Nevertheless, there have always been concerns about cultural values being transferred from one context to another (Tomlinson, 1991) and the concept of EI is not rooted in Saudi traditions. Indeed, this statement drives us to pay further attention to the emergence of EI and how it is introduced into ESs' context. These questions are elaborated upon in following sections to provide further details.

2.5 The evolution of the concept of emotional intelligence in the Saudi context

This section highlights the path of EI into the Arabic workplace and considers how EI has developed and changed since Daniel Goleman first introduced it, although it is not exclusive to him. It then considers how this may apply in the context of Saudi educational supervision. The concept emerged in both the Western and Arabic context but took different routes in terms of its development, stages, and timeline. In the Western world, historically, EI expanded as an idea rooted in Western literature on the theoretical concept. This allows Western researchers to update, reframe, and transform EI in different ways. By discussing the key theoretical issues of the meanings of emotion, intelligence, and both narratives; it could open the door for further discussion and insights from different contexts and alternative understandings (Wasif, 2015). In the Arabic workplace, on the other hand, the concept of EI has recently appeared (Al-Sahafi and Mohd, 2015). This may raise a worthwhile question about whether its recent emergence affects the concept's development in the Saudi Arabian context or not.

There is no consensus in the literature about the origin of the term "emotional intelligence" or about who first developed it. For (Wasif, 2015) the term appeared for the first time in Ghent's (1961) book. But for Kumaravel (2018) its origin dates back to Beldoch (1964), who introduced the concept, followed by Leuner's (1966) paper that focused on the psychological meaning. However, its development from 'concept' to 'skill' occurred for the first time in the work of Payne (1986) who suggested that EI enhances the creative relationship with states of fear, pain, and desire (in Kavya, 2016). Although Payne was the pioneer in suggesting the use of EI as a skill to develop leadership, his theory was not widely adopted until it was tested by Bar-On (1988) who sought to create a method of measuring social and emotional intelligence that would be indicative of emotional well-being and adaptation. This was followed by the EI framework of psychologists Salovey and Mayer (1990). Later Goleman (1995)

published his book on why the market should pay more attention to EI than to IQ. Significantly, EI developed further when Goleman created a link between the adoption of EI skills and the productivity of leadership, which began to interest researchers and became the focus of studies of the use of EI in the workplace. Over the last 20 years, the market for EI has extended beyond Western countries, reaching the Saudi context through the gateway of business. The market in Saudi Arabia took on board all EI's claims as indisputable fact. Even those who made EI the focus of their research assumed that adopting the concept could be nothing but positive. However, other writers expressed concern about using EI in the Saudi context without addressing the risk. But such criticism did not influence the popularity of EI in the training market (Alkahmshy, 2011; Alkurdi, 2015). The following table (1) has been produced to address important landmarks in its development.

Table 1: The chronological development of EI in Western and Saudi Arabian disciplines

	Years	**Authors and Focus**
The West	1920	(Thorndike); *Intelligence and Its Uses*. The concept of social intelligence
	1940	(David Wechsler); EI refers to non-intellectual abilities
	1950	(Abraham Maslow); Humanist psychologist. He describes how people can build emotional strength.
	1964	Disagreement about who was the first scholar, Van Ghent (1961) or Michael Beldoch (1964). EI was seen as an issue related to psychology.
	1983	(Gardner); EI was developed from the introduction of The Theory of Multiple Intelligences and seen as related to interpersonal intelligence and IQ
	1988	(Bar-On); EI was introduced as skills that enhance people's control over negative emotions. The model built upon his construct of positive psychology
	1990	(Salovey and Mayer); Developed the concept of Emotional Quotient from the Psychological well-being perspective.
	1995	(Goleman); *Emotional Intelligence: Why It Can Matter More Than IQ*. After this, EI became a burning topic for business. It was claimed to be a transformational concept.
From the West towards Arab states	After 2000	(Goleman et al., 2002); *Primal leadership: realizing the power of emotional intelligence.* The book claims that EI is the only solution to enhancing leadership; Two different trends appeared: one accepted the positive connection between EI and leadership and the other was critical.

According to Table 1, EI developed from different scholars' understanding and perspectives. For example, whilst it was seen as a skill that influences human behaviour, it was also seen as a theory that has been developed scientifically. In this research, however, EI is understood as a concept that needs further investigation in the context in which it is used. This position harmonises with Menendez Alvarez-Hevia's (2018a) suggestion that in studying EI in education researchers are invited "*to reflect and explore alternative ways of understanding and framing the emotional and emotional education*" (P.1). Hence, more critical analysis of the EI construct and its implementation in educational practices and contexts is needed.

To date, Goleman's model of EI is one of the most influential models, and most contemporary studies are embedded in this. In his model, Goleman (1995) postulates that EI is a multi-dimensional concept that comprises five key elements. These elements include: self- awareness, self-regulation, social skills, empathy and motivation. While Goleman became a bestselling author with millions of copies sold in forty languages worldwide, it is worth questioning why his work became more popular than the models presented by previous authors (Mayer et al., 2002). Additionally, Goleman, in his personal blog (1995) reported that the concept of emotional quotient (EQ) was the phrase that became widely distributed across the world as he recorded: "*EQ has become a word recognised, I'm told, in languages as diverse as German and Portuguese, Chinese, Korean, and Malay. Even so, I prefer EI as the English abbreviation for emotional intelligence"* (Goleman's personal blog, 1995). Consequently, Goleman ignored the fact that people were more interested in EQ - as he indicated - but not EI, and he was the one who pushed the literal English use of the term without addressing other languages' needs. A study carried out by Ramaraju (2015) noted that Goleman, without providing any empirical evidence, claimed that EI is responsible for 80% of an individual's success while an intelligence quotient (IQ) only accounts for 20%. He

emphasised his choice of the use of EI, claiming that EI, not IQ or EQ, was the key to improving leadership. This could indicate that Goleman was in some way behind the exaggeration of the expected benefit of EI by comparison to other related terms (e.g. IQ or EQ) (Ramaraju, 2015; Rada-Florina et al., 2012). Certainly, the debate should highlight the following question: what are the factors that assisted the growth of EI? Emmerling et al., 2008 argued that one important factor was that the popularity of EI was associated with an increase in the number of businessmen who started to spread Goleman's publications and encourage the education of managers and human resources in EI around the world (Ramaraju, 2015; Rada-Florina et al., 2012).

Correspondingly, Goleman followed up with several further popular publications on a similar theme, that reinforced the use of EI. Importantly, these publications appeared with a re-emphasis on the waves of spiritual education. Self-help, or self-science (as Goleman called it), refers to a psychological technique that can help an individual overcome their struggles and challenges without relying on anyone except themselves. In other words, the idea of self-help suggests that humans have an inner spiritual energy in the brain that can be recognised and regenerated. Therefore, they are able to restore their energies from their bodies and minds (Jacobson and Christensen, 1998).

It must also be noted that Goleman et al., (2002), believe that awareness of others' behaviours can have a positive impact on one's own self-awareness, and that self-awareness is a significant component of EI. It allows reflection on behaviours and the effect that these behaviours may have on others; such perceptions play a role in emotional development and enable leaders to manage their emotions for the benefit of organisational change (Lopes et al., 2006). A number of other studies have agreed that self-awareness is very much a part of effective leadership (Day et al., 2014; Hernandez et al., 2015). Self-awareness is a much-promoted concept in Western culture and linked to the psychological technique of self-help, where individuals are encouraged to

constantly find ways of self-improvement (McGee, 2007). Although the focus on improving one's self is very much aligned with Western culture, it has also been transferred to other cultural contexts. Keane (2016) for example, explained that the flow of EI from the Western context to a Chinese context was facilitated by self-help authors and speakers, who appeared on public media. These speakers suggested that self-helping individuals were in full control of their lives, and this would overcome cultural barriers such as religion. Nevertheless, Landy (2005), Ausch (2016), and Keane (2016), all agree that there is a distance between the self-help movement as an outcome of marketing and the academic research that involves EI. The commercial benefits of EI have, however, been widely promoted and it is suggested by McGee (2007) that this can be likened to the fast food industry, where the packaging of a product can be done in many different ways to make it more accessible and easy to consume. This may help to explain why the concept of EI was readily accepted and adopted. Moreover, Keane (2016) connected the appearance of the self-help concept, which is the heart of EI, to the structural transformation of the Chinese context and its media system, which has established the required atmosphere for the appearance of the self-help industry. Similarly, Kenney (2015) added that self-help was introduced into Arabic countries through marketing channels as different private commercial organisations marketed training courses on EI and self-help education.

For the concept of EI to be introduced to an Arabic or Islamic context, more attention needs to be paid to the spiritual aspect; Alkurdi (2015) justified the growth of spiritual waves of education as a backlash against the materialistic domination of life in atheist societies. This point, supported by Al-Rashid (2016) explained that the central clash between the invading spiritual thoughts and Islamic religious beliefs is that while the spiritual thoughts rationalise issues such as Angels, Hellfire, and Paradise, in Islam the same matters are connected to Al-Ghaib (which is an Arabic word that refers to

something that is known only to Allah). While Muslims refer many incidents that happen in their lives to Al-Ghaib, people who adopt spiritual thoughts refer to themselves. In fact, Alkurdi (2015) argued that self-help packages became popular in the Arabic and Saudi contexts because different training courses, under glamorous titles, enticed people with illusory promises of wellbeing, happiness, success, and positive changes. According to Alkurdi (2015) the marketing of these thoughts has taken many forms, where printed books, media programmes, training courses, and government workshops at different levels are provided. In addition, the availability of internet services and handy technology makes it even easier for a wide range of people to access online materials on such products. She added that all of this, on the one hand, and the wishes of some Muslim trainees to make money from the training on the other, has made many Muslim scholars easy victims of these ideas.

Noticeably, although the researcher was aware that the concept of EI was introduced to the Saudi context through different foreign channels, her initial understanding of the concept developed as a result of her review of the literature, which adopted the Western perspective on EI. Only a few Arab writers, such as Alkahmshy (2011) and Alkurdi (2015) referenced original sources of Arabic and Islamic knowledge to explain the possible connection with, or contradictions between, EI as a Western concept and other possible terminologies, such as Alwegdani Intelligence, which is more about the connection between the spirit and emotion. An Islamic understanding of spirituality may contradict the meanings suggested by a secular understanding. The meanings of spirituality are rooted in the Qur'an and the Sunnah and linked to Taqwa (Ashioe, 2015). Taqwa means 'God-consciousness' and is an essential element in Islamic spirituality. Yet, the aim of the Islamic belief system is rooted firmly in the fact that there is no God but Allah. Taqwa is based on the belief that whatever happens in human life is part of Allah's plan and that seeking to come closer to Allah by submitting to His

will is the path to salvation. Practicing this concept in real life may give a person the positive energy to deal with emotional crisis or disappointment in a more positive manner. Ashioe (2015) added that promoting a powerful concept such as Taqwa into the workplace can inspire employees to be more loyal and productive because they will fear the consequences of not meeting targets, or of inaccurate reporting of feedback. The means and methods, together with the goals and significance, are essential to the search for meaning. The early work of Ibn AlQaim (1340) and Al-Gazzaly (1349) a prolific early Islamic scholar (cited in Chittick, 2010) identified a link between Taqwa and emotion by extending this meaning to Islamic spirituality as a means to move from despondency and feelings of frustration to complete trust in Allah. He concluded aptly that the core concept of Islamic spirituality is "love for God, intimacy with Him, and yearning to encounter Him". Ibn AlQaim (1340) and Al-Gazzaly (1349) argued that for humans to love themselves and others as individuals, they first need to purify their love for Allah and this will happen only if they are fully aware of their behaviours, and where a specific behaviour has come from. The following verses from the Qur'an soothe and comfort and offer hope: "…Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" (3:173); "…. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him…" (65:3); "…whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him" (65:4). Ashioe (2015) questioned why the "treasured knowledge" of Arabs and Muslims has been buried, and asked who is behind the marketing of the superficial meanings and values that have replaced important cultural values. Ashioe (2015) indicated that the knowledge of Ibn AlQaim (1340) and Al-Gazzaly (1349) and other Islamic scholars is a great source for new scholars and researchers who are willing to make new interpretations, and develop new

narratives related to the connection between spirit and emotion consistent with Islamic and Arabic cultural values. This connection between spirit, emotion and behaviour went beyond the researcher's initial understanding of EI. It opened the door to further investigation of how she, as well as other Arab scholars, could be influenced by cultural imperialism and why the Saudi context was the target for EI funders.

It seems clear that the wealth of Saudi Arabia caused major upheaval to the economic and social fabric of society: from an economy based predominantly on agriculture and tribal family ties, the Saudis became the leading exporter of oil globally, and the possessors of one-quarter of the world's resources. As a global exporter, its exposure to globalisation and to Western ideas and society also increased. As a result, mass industrialisation occurred, not only of the country's infrastructure but also of people's lifestyles (Al-Sahafi and Mohd, 2015). This development made it fertile ground for the marketing and consumption of typical Western ideas, which could be problematic for Saudi cultural identity. The attempted intrusion of the West into Arab countries, including Saudi Arabia, from several channels, such as human resources, by training courses has been significant (Alkurdi, 2015). The concept of EI has been seen to invade the Saudi corporate sector, yet through continued marketing of values deemed universal, it is not universally accepted as a cultural fit in Saudi society. The educational sector is possibly more conservative than the corporate sector, mainly because of the influences of globalisation and international companies. Contrastingly, corporations work to international standards and their leaders often come from more culturally diverse backgrounds and with established leadership skills. The education sector selects its leaders from a much smaller local recruitment pool where leadership skills are not required (Alkrdem, 2011). This implies that educational leaders are not influenced to the same extent by globalisation. Nevertheless, Saudi Arabia is preparing for a future economy based on knowledge rather than oil, and the educational sector is central to

these aspirations. In addition, young people are more influenced by technology, as the internet and social media spread rapidly across the region; this means that individuals are more exposed to other cultural values, especially those from Western societies (Orabi and Al-Omary, 2001). However, perhaps the main driver of changes within the education sector comes from the Saudi scholarship programme, which has sent many people abroad to study in Western countries and to benefit from their academic programmes. Upon their return, such individuals are likely to bring new cultural practices and ideas with them (Parker, 2005). Some of these changes may be beneficial, whilst others may be in direct conflict with the values of the home society. The imposition of the cultural values of one society on another may not always be detrimental, as they may have little impact on cultural identity. The issue is when a society with strong cultural values erodes the societal values of a weaker or culturally diverse society, without giving thought to the damage it may be causing. It is therefore worth questioning what hidden agendas exist that may influence the Saudi context. Or is EI being held up as a "commercial concept" that emerged as result of the forces of cultural imperialism?

2.6 Controversial issues in the introduction of EI to the Saudi context: cultural imperialism

Understanding the relationship between EI and cultural imperialism requires first explaining why cultural imperialism appears to be an outcome of postcolonialism, bearing in mind that in this research the syllable 'post-' in postcolonialism is seen through Andreotti's (2010) lens. According to Andreotti (2010:233) the syllable 'post-' is linked to different orientations that are usually defined in terms of 'interrogations' "*of taken-for-granted assumptions*" in the areas they are applied; where some authors interpret 'post-' to mean 'after'. In an education context, postcolonialism was

introduced to cover the work done by anti-colonial authors and researchers, to reflect other strands that focus on reviving and protecting voices that have historically been subjugated by colonial violence (Andreotti, 2010). Thus, postcolonialism consists of literature and cultural theories which were concerned that the cultural influence of imperialism reflected the clash between cultures involved in the colonial era. This literature also concerns the violence of colonialism and the interrogation of Western cultural supremacy in the subjugation of different peoples and knowledges in colonial and neo-colonial contexts (Andreotti, 2010).

In this research, as the focus is on the idea of EI (as it has been branded in Western channels) in the Saudi market for education leaders, including ESs, it is useful to discuss cultural imperialism theory to understand the issues that occur when the West is keen to control education, as an important source of knowledge (Said, 1993; Enslin, 2017). Said (1993) offered the term "Orientalism" to explain how the cultural symbols generated by us-and-them dual relations are social constructs, which are mutually constitutive and cannot exist independently of each other, because each exists on account of, and for, the other. According to Said (1993) "the West" created the cultural concept of "the East", which the West to suppress the peoples of the Middle East, preventing them from expressing and representing themselves as discrete peoples and cultures. In this research, the concept of EI was imposed on the Saudi education context with the claim that using it in the workplace would enhance the productivity and performance of educational leaders. The question that can be asked here, in the light of Said's argument, is what made the market in Saudi accept that EI is a suitable solution to enhance leadership practices, which led to the concept being marketed in the context of education? The imposition of foreign concepts such as EI is problematic not just because they do not suit the culture and context, but also because there are many questions marks around how and why EI was introduced to the Saudi context. Those

questions were taken further, and explained through the empirical investigations in the fieldwork, with awareness of the cultural imperialism interpretation (see Chapter 3).

2.6.1 Cultural identity issues

Essentially, when referring to the challenges of EI as cross-cultural, it is important to consider the influence of the complex context in which ESs are practicing their daily responsibilities. Davys and Beddoe (2010) acknowledged that there are different aspects that shape the role of ESs but "*the organisation [which] has a tough 'macho' culture and supervision is a compensatory space*" (p.23). This is noted to have a significant influence on shaping perceptions of educational supervision. The educational system in Saudi Arabia is one that has been significantly affected by culture (Idrees, 2002; Abdulla, 2008; Alenizi, 2012). 'Cultural setting' refers to a system of values, norms, and lifestyles that are collectively shared among a given group of individuals (Al-Kahtani, 2013; Alghamdi, 2014). Such cultural aspects affect different functions in organisations, including the level of communication between the organisation and its employees (Al Nazer and Mohammad, 2013; Howell, 2016). As such, any discussion about introducing new initiatives, educational reforms, or the inclusion of new leadership/teaching styles must be contextually relevant and carefully discussed. As the notion of EI in an organisational structure stems from Western ideas, the culture of Saudi Arabia must be considered in contrast to this. The greater the cultural distance between the local and foreign cultures, the bigger the potential for the transfer of operations or systems to fail due to cultural differences (Morosini et al., 1998). For example, the cultural distance between the United States or United Kingdom and countries in the Middle East is significant in terms of the role of religion in shaping people's minds and practices (Al-Rashid, 2016). Although this is clearly not the only area of cultural distance, the importance of religion in Islamic countries tends to take

precedence over other aspects of daily life, in contrast to Western societies. In more industrialised countries, superior knowledge was once used predominantly to control weaker countries through colonisation, and many people still have memories of this domination and exploitation (Naankiel et al., 2014). They may therefore be suspicious of any global interference in their culture and practices.

Globalisation has been seen as a great threat to less developed countries, as it is connected to a time where the cultural and economic power of the West extended to replacing other cultures' values and norms (Riani, 2017). However, Gurría's (2007) interpretation is that there are a number of benefits to globalisation, and she claims less advantaged nations can gain from the contributions of Western nations. Being part of a global world has been responsible for improving productivity and employment in non-Western societies, as it helps large numbers of people to cross the poverty line, as well as boosting global economic growth and interdependencies through mutual trading opportunities. It also facilitates scientific discoveries, which can help humans live longer and healthier lives. It is, therefore, crucial for leaders, when making organisational improvements that require certain internal cultural change, to offer these within the dictates of culture and religion (Abdul-Kareem, 2001). Although EI is normally thought to be an important element in leadership, it is in its early stages in Saudi Arabia. Before it is embraced, it is necessary to fully examine the process and note its potential benefits and shortcomings, as it is not without criticism (Al-Kahtani, 2013; Alghamdi, 2014). Consequently, a discussion of theoretical contributions from approaches that theorise cultural imperialism is important here, one which seeks to critically examine the influence of the transfer of the foreign concept of EI to Saudi ESs.

Cultural imperialism implies the practice of imposing and promoting cultural practices and values, usually those of a politically powerful nation, on a less powerful society (Watson, 1997). Roach (1997) argues that cultural imperialism is supported by

industrialised or economically influential countries that determine new markets and impose their cultural values and standards on different nation states. Cultural imperialism appears in all aspects of daily life such as fast food restaurants, dress styles, and media shows, and these are all particularly significant in shaping (and reshaping) cultures. Various forms of cultural imperialism can occur, such as in attitudes, formal policies, or even military action, insofar as it reinforces cultural hegemony. The result is that a nation state may find its own identity beginning to disappear under the strong influence of the dominant culture's societal values (Schlosser, 2002). Cultural imperialism serves the dominating countries' economic and social interests in terms of imposing their power through products, values and knowledge via different channels including education. On this, Fletcher (2013) commented that Western policies and colonial laws tend to replace the long-held values of other nations and change societal and cultural practices. There may consequently be a fear of this happening again, and less developed nations are therefore wary of the influence of stronger economic and social powers. Cultural imperialism is also seen as the policy of exploiting other countries economically and socially. Although cultural imperialism is outdated, outside influences are closely related to this practice. Influences on a country may not directly change the independence of that country, but their insidious effects may have a significant impact on cultural identity (Fletcher, 2013).

Andreotti (2011) admits that Cultural imperialism theory is a complicated theory, which helps to explain Western dominance in terms of producing and imposing knowledge and the destruction of non-Western ways of knowing the world. The concept of EI was introduced to the Saudi context from Western sources. Although the declared aim of introducing it appears to be the improvement of the practices of leadership, its introduction to the education setting without examination of its suitability is problematic. The critique of EI in the context of education is related to the components

of the concept that seemed to challenge some cultural and contextual values. Relatedly, Andreotti (2011) used the metaphor of a "lens" to explain her position, with the theory as a 'tool-for-thinking' rather than as a 'description-of truth'. This suggests that her perspective is partial and limited in scope and is not intended to present a 'true' picture. This theory can be used as a tool for thinking about and understanding the movement of EI as a concept. It may help in articulating a connection between the production of knowledge about the self (Saudi) and the other (foreigners). This is because of its "*implications in terms of the reproduction of unequal relations of power and possibilities for more ethical social relations*" (P.91). Andreotti's (2011) statement should allow us to think beyond the concept of EI and explore the extent of the space given to people in a specific culture (i.e. Saudi) to understand the power structures driving the existence of EI in the Saudi education context. According to Crothers (2014) cultural imperialism theory highlights the transformation and imposition of occidental concepts produced by the West as a global dominator, which makes them potentially capable of controlling the world's economic, political and, cultural aspects of life. The imperialist state believes that its culture, values and civilisation are superior to the cultures of other nations and peoples. It also believes that it is responsible for spreading these aspects to all people. EI is a concept that was introduced into Saudi educational supervision as a way to help ESs understand their own and others' emotions, to take further control over them. This presumes that Western cultural and linguistic understandings of emotions are true and valid in the context of Saudi Arabia. This can also be problematic due to the contradiction between the West and Saudi in terms of linguistic and cultural understandings of emotions.

Consequently, cultural imperialism aims to achieve the fundamental replacement of various aspects of life with different aspects. This replacement happens through the direct overthrowing of certain cultural aspects or, alternatively, by their gradual

displacement. Mohammadi and Mohammadi (1995) commented "*In the history of colonialism (i.e., the form of imperialism in which the government of the colony is run by foreigners), the educational and media systems of many Third World countries have been set up as replicas of those in Britain, France, or the United States and carry their values. Western advertising has made further inroads, as have architectural and fashion styles. Subtly but powerfully, the message has been insinuated that Western cultures are superior to the cultures of the Third World*" (P.482). This could explain the similarities in the search outcomes when the researcher was searching for EI in both languages (Arabic and English). It was noticeable that the marketing materials of both sources were using the same source of information to create the content. The challenge here is to understand where such similarities come from. This kind of concern underlies the motivation for this research, as there was a need to understand how and why the concept of EI was introduced to Saudi ESs.

It is clear that certain aspects of one culture do not transfer easily to another culture. Much of this is due to traditional values and the reluctance to dispose of such values. Saudi Arabia's values are steeped in the Islamic religion and there will be conflict when such core values are put aside in the belief that the values from a foreign society should take precedence. Globalisation has imposed homogeneity on all societies (Tomlinson, 1991) that is not in line with the core values and culture of most non-Western societies. Nevertheless, as has been explained, the global corporate sector has been quick to introduce practices that they deem to be internationally standard, despite many concepts being beyond the core values of societies where they are being introduced.

Kennedy (2002) warns of the misapprehensions of educators towards Chinese learning styles and suggests that Western educators could learn much from the ways in which the Chinese absorb information; too often the West believes it has a monopoly on teaching and learning methodologies and tries to impose these on other cultures, leading to

societies such as the Chinese believing their culture of learning is inferior (Cortazzi and Jin, 1996). It is respect for other societies and their values that is often lacking in many of the Western concepts being promoted as part of globalisation. However, it is the fundamentalists in Saudi Arabia who reject Western ideas; they want their own distinct identity and culture to be retained (Brems, 2001). Their main concern is that Western influence and domination threaten Islam, which is regarded as the core of their culture and education (Commins, 2009; Alatas, 2003). It is important to realise the role that the Islamic religion has in Saudi Arabia and its fundamental place in Saudi culture and traditions. Any uptake of Western ideology is seen as a threat to the holistic character and position of Islam in Saudi culture and identity, as well as its society and values (Howe, 2017). In addition, Western ideas and practices are linked to foreign colonial invasion and occupation, which have long been seen as events leading to modernisation and secularisation (Elmessiri, 2000). Yet Saudi Arabia is now part of a global world and is not immune from the influences of modernity.

Al-Qarni (1998) suggests that postcolonialism and imperialism forced secular education on Arabic countries to obliterate the true values of Islamic knowledge and to replace the religious values of Muslims with secular ('Spiritual') values. According to Bigger (2008) secular 'Spiritual' education refers to four clusters introduced by the English government to enhance the moral/ethical values of students; the government established guidance and curriculum documents to be used as reference. EI has been introduced into British curriculum guidelines as equal to religious experience. Alduish (2012) attributes the influence of cultural imperialism to the Western intellectual and cultural invasion of moral values into the workplace in the Arab world, insisting that the result of the Western intellectual and cultural invasion of education and training programmes is negative, and that there has been a transformation of the value of knowledge, which has become a product. He added the example of colonialism as a way of influencing the

socio-political life of other nations when he stated "*President George W. Bush has requested $145 million in the 2004 budget to transform education in schools in the Arab world into secular education*" (P.12). This statement could explain why the education context is the target for change, but it does not explain what transformation the West is expecting to happen and whether EI is part of this agenda. This research aims to understand the forces that drove the imposition of EI onto the Saudi educational context.

There are, without doubt, changes in societies in the modern world as a result of globalisation and many of these are due to advances in technology and transportation. Andreotti (2010) agreed that they have led to a new approach to learning where learning has become more collaborative, global and international (Andreotti and Souza, 2008). She argued that in order to move beyond the current limitations and to achieve better engagement to overcome the complexities, diversities, uncertainties and inequalities of globalisation, educators need other lenses and other ways of knowing, being and relating available to them (Andreotti, 2010). In a global learning context, although learners and educators are required to develop new skills to deal with changes in the education setting, a more challenging requirement involves more lenses through which to make better-informed choices about what to do in complex and diverse workplace settings. Andreotti (2010) suggested a conceptual framework to help educators think about pedagogical processes. The framework is grounded in two perspectives, the 'discursive turn' in the social sciences, which proposes that "the correlation between language and reality is not one where language 'describes' reality, but one where languages construct (different) realities" (Angus, 1998, cited in Andreotti, 2010); and the 'post-' traditions, in which "these conceptualizations are usually defined in terms of 'interrogations' of taken-for-granted assumptions in the areas they are applied; however, some people interpret the 'post-' as 'after'" (Andreotti, 2010, p.237). Stakeholders (e.g.

ESs) involved in educational leadership, therefore, are expected to know how broad universal concepts and phenomena (e.g. EI) are put into practice and given meaning in specific and relative contexts (Andreotti and Souza, 2008). This may suggest that there is a need to integrate rival perspectives, in both macro- and micro-contexts.

Based on the understanding of Andreotti and others in relation to the connection between education and globalisation, described above, the cultural imperialism and ideas of superiority at the core of the imposition of one culture over others will be challenged. In relation to this study, EI as a concept was brought from outside the Saudi context to be introduced to ESs through leadership training. ESs – who are leaders – became learners of a concept that was imposed on their context. This in turn appears to be challenging because EI has not only been imposed, it also challenges their cultural and contextual context. Learning about EI has not been approached in the same way that Andreotti (2010) suggests that a pedagogical process is applied, whereby learners commence with absolute certainty in their assumptions based on their cultural constructions. Following this, students can be introduced to layers of recognition that their assumptions may not always be the only way to perceive realities and that different contexts require different answers. The final stage of the process is when learners reach a period where they realise they need to be open to the ideas of others and be prepared to negotiate, learn, and justify what they are doing. This opens up new possibilities, as they understand that there are many interpretations based on cultural contexts and they are therefore not grounded in their own fixed notions and assumptions (Andreotti, 2010). The training and education offered to ESs (the participants in this research) positions them as learners of the new concept of EI, introduced to them through either official training or other available training sources. Conversely, EI should be introduced to them in a way that allows them to negotiate and justify the use of the concept in their practices.

The challenge of introducing a Western concept such as EI into a Saudi context is that attitudes may need to be modified. When exploring the role of ESs and their positions as both upholders of standards and catalysts for change, ambivalent expectations can be seen. ESs evaluate and write reports based on their observations; they need to ensure that quality is maintained, yet at the same time they are tasked with making recommendations for improvement. Whilst their understanding of Saudi values and traditions enhances their ability to ensure that these are being upheld in schools, their ideas for improvements may be in conflict with such traditions. This has been recognised as an issue that places teachers, in particular, in culturally ambiguous positions as they are trained to be open to new ideas that are mainly influenced by Western values, yet their own cultural identity has its roots in different norms (Thaman, 2001). At the same time, education must prepare young people for work in a changing world, and the knowledge and skills they gain will have a significant impact on their future. As Alqarni (2015) argues, the Saudi education system needs to benefit from global developments. ESs are working within the confines of such ambivalent attitudes; they are under pressure to modernise and support reforms, yet resistance may also come from within their own cultural domain. Western influence is the driving force behind the reforms, yet Western education is viewed as too liberal by many conservative Saudis (Nather, 2014). There have been limited studies on the role of ESs in implementing the new reforms and of their awareness of EI in the context of their role, yet this is an important factor in these reforms. It is how ESs are approaching or embracing the unfamiliar concept of EI that requires exploration, given that it is a Western concept a supervisor may feel has been imposed on them. Applying new norms to their role may be a contradiction that is uncomfortable for them, as it may be in conflict with their own cultural identity.

Riani (2017) suggests that changing the inherent norms and values of a culture is part of the power that the West has exercised as it infiltrates other cultures through its commodities and corporate organisations. Large international hotels offer the same services throughout the world, fast food restaurants influence the eating habits of almost every community, while the internet and media beam Western values into homes across the globe. Said (1993) explains that the West's norms have become globally popular and some people have begun to feel that Western life-styles are superior to their own, and therefore local culture is devalued. Said (1993) goes so far as to point out that this infiltration of Western habits, customs and values has eroded local cultures and is a new form of imperialism. Whereas armies once invaded other nation-states, control of these states has been subtler in recent times and often occurs through consumerism. The cultures of such countries are becoming homogenised and losing their uniqueness. This happens by convincing people that their cultural values and norms are out-of-date and that the new products supplied by the imperialist powers, especially the West, are far superior and modern. One of the main objectives of this research has been to understand the different challenges and possibilities of introducing a foreign concept to the Saudi educational context. Another element relates to identifying the factors that underlie the imposition of EI which reflects the West's approach to what must be done in the workplace to enhance productivity rather than considering local approaches to improving productivity. In the current literature, EI is accused of being a source of manipulation of people's feelings in order to enhance their productivity. As far as this claim is concerned, there is a possibility of conflict between the use of EI to enhance productivity and the Islamic understanding that looks at human circumstances and how to improve these to enhance productivity. This statement is still an assumption until the final outcomes of this research are known. There is a need to improve communication among different stakeholders involved in delivering educational services. Riani (2017)

comments that globalisation is a revival of the old Western mission to control and subjugate far-flung territories; in this way these states could also be exploited. Indeed, it may be said that the erosion of other cultures and values is in itself considered exploitation; Western products and services are capitalising on the economic benefits they gain from introducing these new concepts. Western values are attracting young people and these young people, the future of their countries, are more susceptible to cultural changes. McKeon (2014) notes that Polish young people were enchanted by what they saw as a dream world of Western commodities and that this changed their attitudes in many ways, making them dissatisfied with what they had, and making them more open to Western values. There may be, therefore, long-term consequences of the domination of Western products, services, and life-styles, and cultural identities may be lost. The divisions between Western values and Saudi values are very much grounded in religion, given that Islam underpins Saudi society. One of the areas of most concern to many Saudis is the erosion of family values; whereas mealtimes were once a place for families to come together, the fast food restaurants favoured by the young are increasing in popularity and compromising family mealtimes (Riani, 2017).

2.6.2 Language issues

In the last few decades, classical studies in education have begun to show concern with the concept of emotion in relation to languages, and how emotion can be interpreted differently in each language bearing in mind that language could be seen as the fruit of culture (Saussure, 1974; Harré, 1998; Boler, 1999). Recent research has gone further and connects language, emotion and cultural imperialism. For example, Phillipson (1992) states that language can be devalued by people from a less powerful group: "*When the dominated start devaluing things indigenous, including their language, they make the more powerful group's cultural norms and language dominant*" (P.6). In the

same vein, Sekhar (2012) agrees that the *English language can be considered to be the main element of an intellectual and cultural invasion*" (P.113). On this Needham et al., (2018), commented that in some education systems, educational policy can be influenced by the practices or maybe the policies of postcolonialism and neocolonialism. This complements the views of Sekhar (2012) who says that "*In British colonies, English language was introduced in education, administration etc. America, Australia and Canada had the same impact of colonialism and finally they adopted the English language as their mother tongue. The dominance of English was remarkable during British colonialism and the imperialism of English language is still evident in the modern world following colonialism''* (P.113). The matter of language in relation to culture has been a subject of debate; Samovar and Porter (2001) state that language is the key to the heart of a culture and stands for cultural identity. Barker (2000) comments that language is a channel or vessel to transfer knowledge and values among people; the actual role language plays in human life is significant because it is used to shape the knowledge of the nation and their local worlds. In contrast, Collis and Montgomery (1995) indicate that "*language is best understood as a set of interlocking relationships in which a linguistic form takes on the meaning it does by virtue of its place within the total system of signs*" (P.100). Therefore, the terminologies of one culture, that are used to refer to one specific thing, can be understood in a different way across other cultures. This could explain why language is an important topic that is addressed in different cross-cultural studies (Tudor, 1999). In this sense, language reflects the way people think, communicate, and perceive the world. This suggests that two different languages cannot be equal in the way people perceive ideas and the world. Accordingly, a keyword such as 'emotion' which is a key part of Goleman's (1998) concept of EI should be critically examined when it comes to understanding it in relation to its cultural context. An example of this is shown in the entry under the word 'emotion' in

the Oxford English Dictionary (OED, 2016), which states that the origin of the word comes from both Latin and middle French. The Latin seems to stem from two words with different meanings. First, emotion is defined as an agitation of mind, an excitement, or disturbance (OED, 2016). Secondly, by determining the origin from the Latin word 'emovere', which the OED translates as meaning to remove or expel from the mind, it seems that the conception of the term emotion stems from the idea of an internal agitation being outwardly expressed. Although the word is used in English, it has its roots in French, which reflects a different culture to English. The middle French 'esmocion' also resonates with the idea of an agitation of mind, but the outward expression has been translated further into a political or civil form of unrest, protest, or rebellion (OED, 2016). The first use of 'emotions', as it is conceived today, in terms of indicating passion or generally strong feelings, is not reported to have been used until 1603 (OED, 2016). Menendez Alvarez-Hevia (2012) notes that prior to the use of the term emotion for feelings, words such as passion and sentiments were used.

In total, the OED's entry for emotions contains eight different definitions and sub-definitions, some obsolete and some contemporary (OED, 2016). As such, it seems quite clear that the concept of emotions is multi-faceted, can change over time, and context is particularly relevant to the development of the linguistic concept. What is also clear from all of these definitions is that the notion of emotions is one that is quite dynamic and active, and does seem to stem from an overall concept of motion or agitation. Ballard (2005) also notes that the concept of emotions seems to be a dynamic process; emotions are referred to as messengers that act as a signalling system that needs to be analysed, assimilated, and utilised by the more consciously controlled, cognitive areas of the brain (Ballard, 2005). Smith (1993) takes a biological approach and refers to emotions as an integral part of human nature, serving as a motivation for behaviour. Many interpretations of the term exist, and all need to be contextualised to

prevent them from being misunderstood due to misinformation about the historical, cultural, psychological, religious, or social background from which they come. It is therefore worth noting that the definitions offered thus far are all based on the Western context and fit Western culture rather than other cultural settings, which perhaps explains the political references. It is important to point this out, because like all words, the terms used to describe emotions are based on cultural agreement or what is called the social contract (Hobbes, 1642). The modern linguist Saussure (1974) emphasised that the social contract is a highly complicated concept as it involves different layers of culture, society, and religious aspects (Saussure, 1974). He used the example of how language, social contract and emotion are connected, explaining that the linguistic signs that contain the group's emotion emerged and originated in a social contract, and claiming that language will develop when there is a kind of social contract handed on among members of a community. According to Saussure's explanation, language consists of interrelated signs that form a community and are formed by the community. Language is socially structured and socially produced between different forms of discourse. In this research, the concept of EI, as translated from English into Arabic, has not been made as a result of a social contract between the ESs, who were asked to use it to improve their practices. One of the research objectives here has been to find a way to reconfigure the concept to suit the group that is going to use it in a way that suits their context. For example, the Buddhist tradition, whilst it does conceive of emotions as feelings that influence behaviour, similar to Smith's (1993) biological view, also takes a more religious and transcendental approach. Buddhists believe that emotions are significant in helping an individual in their pursuit of transient pleasures and satisfactions, and that positive emotions can lead one to enlightenment (Ekman, 2005). Buddhists further hold the belief that only certain emotions lead to genuine and enduring happiness while others will not; these emotions, suited to the achievement of

enduring happiness, are referred to as *sukha*. Emotions associated with unpleasant feelings, on the other hand, are referred to as *duhkha* (Ekman, 2005). Another example of how another culture conceives emotions differently would be the Hindu Hare Krishna movement's use of the term *gouranga*. *Gouranga* translates literally as yellow, or golden skinned. It refers to the depicted colour of Krishna's skin, Krishna being the central figure in the religion. However, when used in cultural life it is an instruction to be happy, which seems relevant only to those with the contextual religious knowledge.

Similarly, the Arabic culture has a different understanding of the word emotion. According to Kayyal and Russell (2012), various words have been used to refer to emotions. These include sadness, happiness, and anger, which translate into the Arabic language as *huzn*, *farah*, and *ghudub* respectively. However, Kayyal and Russell (2012) note that not all the translations are universally appropriate to Arabic cultures and their perception of emotions. Only happiness (*farah*) had the same meaning among all Arabic speakers, whereas sadness and anger were interpreted differently across different cultures. This makes it difficult to identify a single perspective or translation of what these emotions mean in Arabic. Zhang and El-Gohary (2013) attributed the diversity in dealing with the Arabic language to its orthographic variations, as well as to its complex morphological structure. The complex morphology has been well demonstrated by Kayyal and Russell (2012). They confirm that emotional words and sentences play a significant role in the Arabic context when recognising emotions. Nonetheless, more linguistic expressions need to be considered when the words are uttered or are in writing. This would further encourage an exact emotional recognition. From another, yet related, angle that reflects the connection between the Arabic language and its culture, there is no denying the influence of religion; the dimension of the Islamic religion cannot be ignored. As Coffman (1995) argues, Arabic is conceived as a language that has been chosen by Allah to communicate with His servants. In fact,

Coffman's (1995) understanding of this is framed in the Quran: *Verily, We have sent it down as an Arabic Quran in order that you may understand* (Chapter 12, sūrat yūsuf (Joseph)). This language is referred to as Classical Arabic (*Al- Fusha*), which is mainly used in official documents (e.g. in education, the government, and some media channels) and is also the script used when the Qu'ran and the Prophet's spoken words in the Hadith are referenced. In daily communication there is another language in common usage, which is known as al-'Ammiyya Al-Saudia', a colloquial Arabic dialect of Saudi Arabia. Although Ammiyya Al-Saudia is rooted in Al-Fusha, some words or emotional expressions exist in Ammiyya Al-Saudia, but do not exist in Al-Fusha. These can be exemplified through the word "Be بجي'' which holds different emotional meanings (e.g. "I am very much missing you'' or "I wish I can take the pain to myself instead of you'').

Harré (1998) explained that language and emotion are connected because emotion is "located" in language and emotion can be expressed through language. Furthermore, Harré (1998) and Ahmed (2004) add that cultures perceive and prioritise emotions differently. People of one culture have different central interests compared with other cultures, and this may have a profound effect on the repertoire of emotions displayed. Furthermore, while Classical Arabic is acknowledged to be a language that can impressively transmit the effect of emotions in poetry, perhaps the strongest emotional literary genre is played out in the culture, and the al-'Ammiyya Al-Saudia' language reflects the culture of strict gender-segregation rules. People are, therefore, very careful in their use of emotional words, so as not to be misunderstood. This kind of cultural influence appeared in translating al-'Ammiyya Al-Saudia'. Relatedly, the issue of Qur'an translation has been discussed by different scholars, including Morris (2000) who saw that the challenge of translating the Qur'an and Islamic verses for a non-Muslim audience was greater. This is because of the fear that the depth of meaning of

Islamic verses may be lost or inadequately replaced by poor meaning. The problem of translating the Qur'an from Arabic into English has never been just about language, but is more deeply embedded in faith and moral assumptions. For example, translating a word like 'Tawakkul', which is an Islamic faith concept that means "perfect trust in Allah and reliance on Him alone'' could not be achieved through a literal or even meaningful transition. This is because there is a need to understand the deeper emotional and cultural connections of such words and then transfer that meaning into English.

A critical question that can be raised is whether the connection between language and culture was adequately addressed when the concept of EI was introduced from an English into an Arabic language context. In order to explore this question, a test was carried out; this was conducted through a simple Google search. As one of the most popular search engines, Google was used to find the number of users searching for information on EI. Google statistics confirm that people carry out 3.5 billion searches per day (Google statistics, 2017). As a way of understanding what Arabs would find when they searched for the term EI, a search was carried out in Arabic. The first page options were links to general websites that relied on copying and pasting from Wikipedia to supply people with information. Wikipedia provided a word for word translation from the English version of EI. There were also different websites assessing EQ rather than EI. Noticeably, a number of articles from a well-known Arabic newspaper, such as AN-NAHAR, depended mainly on copying and pasting from Wikipedia to inform people about the concept of EI. The search covered not only textual information, but also searched for images, to find what an Arabic speaking person seeking information about EI, would see on screen, should they wish to learn more. The result, demonstrated in Appendix (1), is that EI is the solution to all leadership problems. From the first page the search promotes the English term

Emotional Intelligence, even though the search was in Arabic. The same process was followed to search for EI in English, and interestingly the result in Appendix (2) starts with a definition of EI followed by the claim that EI is: Skills You Need.

The Google image search in English did not differ much from the search in Arabic, which could indicate that the source of all EI information is the same. This suggests that the concept has not only been copied and pasted literally from one language (English) into the other language (Arabic), but also raises a question about what references there are to the concept in Arabic literature. Searching the Arabic written literature resulted in few articles and books. Some of the authors dealt with EI as a concept that is undebatable, and a few others attempted to insert some Islamic values, to validate it culturally and popularise its meaning. For example, Islamic scholars such as Adnan (2001), Al-Swedan (2005) and Al-Rashed (2007) have published books and given public lectures and workshops encouraging the public to use positive feelings to overcome their daily struggles. All of these scholars have extracted motivational quotes to encourage positive feelings from the Quran and Sunnah to support their perspectives. Although some of these attempts have become more popular over time due to people's acceptance, more damage has been done when those attempts have been abused by commercial institutions which started to offer what they called "EI courses" combining meanings that have references to Islam and the Arabic language with a foreign concept that has developed in a context that may clash culturally with Arabic values and norms. Lingering issues with EI have been addressed by Nather (2014), who suggests that before adopting EI, workplace leaders should be more discerning about its use. Most importantly for this research, Burman (2009) specifically notes that definitions of EI presume a stable, regular, or similar context and culture in which it can be applied. This indicates that EI does not consider the globalised context, in which it is beginning to be applied, as an ideal context. Saudi Arabia is not a context that has been considered when

introducing this concept, as the dominant culture of the West has been assumed (see Appendix 3).

Additionally, key-word searches of the academic literature were employed to find review articles, using relevant data-bases accessible through the University library service alongside Google Scholar, Google Images, and Google Books, as well as materials, and meta-analyses concerning 'Emotional Intelligence', 'EI criticism', 'the benefit + Emotional Intelligence', 'challenges + Emotional Intelligence', and 'Emotion + intelligence'. These yielded insights into prominent debates and questions (references were utilised to find relevant case-studies and evidence-based research). A search was also conducted on the British Library EThOS database to identify the use of the concept of EI in other doctoral studies carried out in a Saudi context. The outcome of the search indicated that the majority of Saudi researchers (e.g. Alghamdi, 2013; Al-Tamimi and Al-Khawaldeh, 2016) adopted the concept of EI in their studies without critically questioning the connection between its growing use in the market and its validity from an academic perspective. Nevertheless, Saudi researchers did suggest a need to customise the concept to meet cultural and religious values and norms. Arguably, as discussed above, emotions mean different things in different languages. Thus, it is not only the language and meanings which seemed problematic in terms of the acceptance of EI in the Saudi workplace; there are other cultural issues related directly to the context of the workplace. Pivotally, this then raises questions about why the cultural values and social interaction of Saudi leaders have been ignored. Approaching this question requires certain ethical issues to be highlighted, specifically the reasons why people from one culture believe that they can impose their way of thinking and practicing on other people from a different culture.

2.6.3 Ethical issues; emotional intelligence and manipulation

In order to understand the connection between ethical concerns, EI and manipulation, it is necessary to ask: how should the matter of emotion control be read in the context of education? Zembylas (2005b) examined the ways in which emotion is interrelated with power relationships. Among the different players (stakeholders) working in the education setting, teachers are expected to act professionally. This involves maintaining control over their real emotions and obeying professional codes, because they are performing in organisational settings controlled by a set of rules and regulations with which they are expected to comply. Zembylas (2005a) suggested "emotional rules" to embrace the idea that emotions can be standardised for all teachers and thus perceived as socially constructed, overlooking its more subjective interpretations.

Hochschild (2003) later developed the idea of emotional exploitation to help create a better understanding of the negative aspects of being emotionally exposed or abused at work. Hochschild (2003) stressed that emotions and the regulating of emotions are key aspects of the work context, and a part of the labour which goes into doing any job. Whilst Burnam's (2009) criticism of Goleman - in relation to labour - is founded in cognitive, psychological, and academic paradigms, Hochschild's (2003) criticism is rooted in the labour market, the sale of emotions, and its effect on the self. Hochschild captured the experience of this labour in a conversation between a flight attendant and a young business man: *"Why aren't you smiling?" She said, "You smile first, then I'll smile". "Now freeze and hold that for fifteen hours"* (Hochschild, 2003:379).

The scene suggests explicitly that emotions can, and are expected to be forced, frozen or held without relationship to the context in order to fulfil a purpose; a scenario that becomes burdensome and complicated when the employee is engaged for long hours. Hochschild (2003) illustrates her concern about the way that emotional labour can be seen to manipulate aspects of nature and its manifestation. As such, workers clearly

undertake personal labour in the management and creation of emotions in order to comply with particular "feeling rules". The author considers feeling rules, 'a dramaturgical metaphor of surface acting and deep acting as tools that can be adopted at the same time to ensure that the customer is well served with a genuine inside out smile' (Hochschild, 2003). Customer satisfaction can therefore be translated into a successful organisational process.

What is clearly suggested in Hochschild's work, which is captured in the work of the other authors, is that emotions can be manipulated to please an individual even when the emotional display does not really reflect what is being felt by the individual. In his turn, Menendez Alvarez-Hevia (2012) revealed that in the education setting different stakeholders (e.g. teachers and mentors) were able to learn how to develop different strategies to facilitate their emotions in the educational context. In fact, Menendez Alvarez-Hevia (2018a) suggested that there are different ways to learn how to deal with emotion, or as he called it "emotional learning", that should be considered in educational workplaces in order to understand the emotional relationships that educators have with pupils and other players.

The question is then one of what ethical considerations are raised by taking control of emotions in an education setting. Fambrough and Hart (2008) indicate that the involvement of EI as a way to control emotion may stray towards manipulating people. Other researchers have also expressed concerns that there may be a negative side to the concept, contrary to Goleman's (1995) assertions that it is an indicator of success. It has been considered beneficial for health (Martins et al., 2010) and for academic success and work performance (Joseph and Newman, 2010). Yet there are now others questioning the sustainability of such achievements (Durlak et al., 2011). In particular, there is the concern that EI can lead to the emotional manipulation of those who are more vulnerable (Côté et al., 2011). Although there does not appear to be much direct

evidence of this, predictive effects have been noted, especially when the traits of EI are aligned with other skills, and studies suggest that males are more likely to use emotional manipulation to exploit others (Grieve and Panebianco, 2013). It has also been suggested that those skilled in using emotion can show a tendency towards psychopathy (Vidal et al., 2010). Psychopathy, Machiavellianism, and narcissism are all psychological personality traits that are evident in those who manipulate, deceive, and exploit others for their own gain, or because they believe they are better than others; these are indicative of the dark side of EI. There is, consequently, reason to believe that care needs to be taken about how EI is used, as well as to consider the competencies of the individuals applying the concept in a workplace context.

From an Islamic perspective, the alternative to manipulation could be hypocrisy, which refers to someone saying something that differs from their actions. Hypocrisy in Islam is an aspect of negative behaviour, about which the Quran states: "Most hateful it is with God that you say that which you do not do" (Chapter 61, *sūrat l-ṣaf*). In relation to emotional manipulation or emotional abuse, a person with a hypocritical character tends to send signals or impart credibility by linking their sayings to others' actions. Hypocrites tend to think that they can manipulate others to use their emotion, including emotional faith, for their own gain. The Quran states that hypocrisy is a disease that seizes the heart. Hence, a person who is afflicted with this disease tends to fake their emotions and lie. It is said: "in their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies" (Al-Baqarah: 10). Relatedly, in the prophet's Hadith, the matter of hypocrisy in relation to communication and the use of emotion has its reference. On this subject, the prophet of Islam says, "*Whoever has (the following) four traits is a hypocrite, and whoever has one of them has a trait of hypocrisy until he gives it up. When he talks, he lies; when he makes a promise, he breaks it; when he is entrusted with something, he*

betrays the trust; and when he quarrels, he behaves wickedly" (Reported by Al-Bukhari and Muslim, 810). Hence, Islamic ethics refuse to give credit to any type of behaviour or abuse that involves using others' proprieties, even emotion, for personal benefit or advantage. This statement contrasts with a saying by Gardner (1999) that "*no intelligence is moral or immoral in itself*" (P.10). As was explained earlier in the literature, it has been claimed that EI enhances a sense of manipulation, which is not accepted ethically in Islam. The link between Machiavellianism, emotional manipulation and EI is that Machiavellianism suggests a lack of empathy; people are objects and can be used to gain the required result. A study was conducted by Côté et al., (2011) that surveyed employees in a university and examined their Machiavellian tendencies and knowledge of known strategies for effective handling of emotions. The study demonstrated that employees who were involved in the most harmful behaviours were recorded as Machiavellians with high EI, as they used their emotional skills to embarrass other colleagues for personal gain. Consequently, Vidal et al., (2010) suggest providing staff in the workplace with Machiavellian training in order to enhance their ability to use the power of emotion effectively to accomplish professional, personal and political goals.

Consequently, the link between Machiavellians and EI in leadership can also be questioned in terms of its nature and benefits. Researchers have shown significant interest in trying to understand the role played by interpersonal behaviour in effective emotional adaptability (Brackett and Mayer, 2003; Gannon and Ranzijn, 2005). In Islam, emotional adaptability is achieved through resilience. Muslims are encouraged to make their emotions resilient, where this means adaptation to difficulty, despite the challenges of risk and adversity (Masten, 1999). Resilience connotes the ability to adapt and develop when faced with significant threats to one's life or function (Masten and Wright, 2009). Thus, emotional resilience is introduced as referring to the impact of

religiosity on emotion, where religiosity requires a person both to have faith and to be practising that faith; in this way a Muslim will be able to develop emotional resilience. Resilience is a phenomenon that is multi-phased and complex; it has been identified as having seven protectors present. These include: the time it took to return to normality after a failure; one's reaction to a setback; personal response to risk (within a deprived context, specifically) in life; the weight attributed to negative events in the past; being able to define challenges; optimism about coping with the future; flexibility; and an openness to the insights of experience (Annalakshmi, 2009). Two important words are used in Islam to refer to either the positive (*Mudaraah*) or the negative (*almudahina*). These two words have no equivalent in English but the closest meaning to *Mudaraah* is to show noble morality and emotional consideration to other people without thinking to manipulate or damage their emotions. In contrast, *almudahina* is a negative concept because it refers to the use of other people's emotions through giving them excessive compliments, generally for the purpose of ingratiating oneself emotionally with the subject. This indicates that real emotions can be masked and those on the receiving end may not be able to interpret the underlying emotion. Deceptive emotional messages may be conveyed; however, such emotional deception may be used for both positive and negative reasons. On the one hand, it may be used for personal benefit, but on the other hand, it may be to protect people (Ben-Ze'ev, 2000). Masking emotions when in the workplace usually involves faking genuine emotions so that there is no empathy, or feeling, of that emotion. This is often carefully managed through facial expressions or the tone of voice (Song and Liu, 2010). It is, therefore, noted that manipulating emotions can be viewed as negative, but masking emotions, although it can also be negative, may be used for positive reasons. Understanding the nuances that may be involved might depend on the cultural context.

It is, therefore, difficult to determine whether EI is the sole way to understand emotion effectively in the Saudi workplace, and therefore more research is needed on this topic.

2.7 Summary

Examining the meanings of the concept of EI and how it has been introduced into the Saudi workplace should not be treated as trivial, especially when taking into consideration (as explained in the literature) that as a concept EI advocates new values and ideas that have no references in the Arabic and Islamic literature. As the literature was reviewed, one interesting opinion was that it is not clear why decision-makers in the educational leadership department selected EI as a concept in which to train ESs. It might have something to do with the claims made by the market about the possible benefits from training educational leaders in EI. However, EI is a Western construct and it was both doubtful that it could be easily adapted to the Saudi context and possible that it could be rejected, for different reasons. For example, memories of cultural imperialism produce strong emotions in many non-Western societies, where language and culture have been erased by stronger nation-states. To many, this is happening again with the influence of Western culture spreading via globalisation. This is a matter of concern because foreign influences mean young people may transfer their unique national identity. It is of particular concern in Saudi Arabia where the Islamic religion is at the core of the entire society. If these religious values are lost, the identity and traditions of Saudi Arabia will change.

The literature suggested that EI is understood as very much a Western concept, but at the same time, some well-known Islamic scholars have discussed and studied issues related to emotion. Their work has been neglected, however, and the Western meanings of EI have been transferred, without thought, to Saudi culture, and this may be problematic. It is therefore an area that needs to be explored, as ESs may have different

perceptions of the concept. It is also important to bear in mind that emotions are powerful and can be a positive or negative factor in dealing with others. Different theories, including postcolonialism, cultural imperialism and the arguments and interpretations offered above gave me even greater understanding of the difficulties of introducing of EI into the ESs' context, as a complicated and layered issue that required a revolutionary critical paradigm – outlined in the next chapter (the methodology). This chapter has responded to the main concerns of the research, namely how and why EI was introduced into the context of Saudi educational supervision.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter presents the methodology used to carry out an empirical study of ESs in Saudi Arabia. It begins by discussing issues related to the research paradigm, considering the philosophical stance that underpins the methods adopted, and this is followed by a discussion of the position of the researcher in any study. Selecting interpretivism is justified because of the ambition to explain how ESs in Saudi Arabia understand EI and to identify critical factors in this. This chapter outlines the settings or context of the study, and how the study's participants were chosen. It clarifies the various techniques and approaches used to collect data through the use of in-depth semi-structured interviews, participatory workshops and qualitative questionnaires, and the use of a pilot study to ensure that the questions would elicit knowledge and information related to issues of EI in the Saudi Arabian educational context. Moreover, this chapter explains how the data analysis was carried out (in this case thematic analysis). Finally, it discusses several central ethical issues that had to be taken into account, and considerations regarding the overall validity and reliability of the study and reflects on some of the challenges faced by the researcher. A short conclusion draws the chapter to an end.

3.2 Research objective and questions

The overarching aim of the study is to critically examine the influence of the transformation of the foreign concept of emotional intelligence (EI) among Saudi Arabian ESs.

Table 2 below provides a summary of the research questions and sub-questions were formulated for exploration in three phases: a pre-reflective phase, a participatory workshop phase and a post-reflective phase.

Table 2: Research phases and proposed questions

Phase	Research question	Sub –questions
Pre-reflective Phase Interview:	1. How did ESs perceive the introduction of the concept of EI to the context of educational supervision in Saudi?	How did the concept of EI emerge in the context of the ES? What factors influenced their initial understanding of EI?
Participatory Workshop Phase:	2. What are the main challenges and possibilities for the adoption of EI in the context of educational supervision?	How did ESs understand the challenges influencing the making of EI meanings in the workplace? How did ESs negotiate the possibilities of making sense of EI?
Post-Reflective Phase (Qualitative questionnaires)	3. How have the new proposed meanings of the concept of EI promoted change to ESs' awareness of Emotional intelligence?	What alternative forms of understanding of EI are available to ESs?

The objectives were as follows:

- To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context.
- To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors.
- To critically discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision.
- To suggest an expanded definition of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.

3.3 Research paradigms and philosophical stance

The common understanding of the concept of paradigm suggests that it could be a system that contains ideas, thoughts and beliefs. It could be either ontological, methodological, or epistemological (Guba and Lincoln, 1994). Cohen et al., (2007) rejected limiting the meaning of paradigm to Guba and Lincoln's perspectives and suggested that different paradigms allow the researcher to create different understanding(s) of the world. The view will be informed by "how we view our world(s), what we take understanding to be and what we see as the purpose of understanding" (P.3). Bryman (2001) suggested ontological and epistemological paradigms but not methodological. However, Johnson and Onwuegbuzie (2004) addressed different relationships between three types of paradigm, suggesting that if researchers hold a perspective about what is considered as knowledge (Epistemology), then they could usually develop another (Ontology) perspective on how that knowledge will exist and what the most suitable approach to find it will be (the methodology). Thus, adopting one paradigm to master the research could be questioned because the concept of paradigm is more complicated than just being a set of beliefs and practices underlying the methods used in conducting a research study. For example, a concept such as EI is a complicated phenomenon that needs ontological investigation to understand what is known about as well as epistemological investigation to understand how the perceptions and meanings of ESs were developed to produce knowledge about it as well as methodological paradigm to be the vehicle to find the answers to both inquiries.

Kuhn's (1970) distinction between different paradigms that build upon two different dimensions of science (normal and revolutionary science) is relevant here. He built his opinion upon the assumption that communities, not individuals, are the basic agents of science. Communities must be understood as marked by the specific cognitive

values to which they are devoted. This is an essential aspect of the socialisation process that brings one into a scientific research community (Kuhn, 1962; 1970; 2000). Masterman (1970:66) identified more than 20 possible meanings of paradigm in Kuhn's proposal and categorised them into three main types: (1) A sociological paradigm, or "a set of scientific habits"; (2) an artefact or construct (e.g. constructs, models, methods and instantiations); and (3) a metaphysical paradigm (e.g. as adopted in Information Systems). Kuhn's comment on Masterman's statement was that "paradigm is what you use when the theory isn't there" (Kuhn, 2000:300), an indication that researchers should not deal with paradigms in a superficial way. Masterman (1970) added that although Kuhn suggested multiple definitions of paradigm, which might be a serious criticism, if one asks what a paradigm does the answer will be clear at once, assuming always the existence of normal science, which refers to the artefactual sense of paradigm. Wray (2011) uses the term discovery paradigm to emphasise the importance of Kuhn's new understanding of paradigm, emphasising his opinion that it is a complex concept and would emerge through a series of phases.

This research is framed as social science research with the aim of examining variations and changes in the meanings and understandings of EI as they were gradually (in phases) gained, structured and restructured through introducing, transforming and then re-negotiating the concept(s) among a set of ESs who experienced EI in the Saudi educational context. In order to respond to the research aim, a researcher needs to establish philosophical understandings of certain assumptions - mainly ontology, epistemology and methodology (Bryman, 2008). According to Guba and Lincoln (1994:108) ontological enquiry is "what is the form and nature of reality and what is [it] that can be known about it?" In relation to this study's aim, which is: to investigate the perceptions of EI by ESs, the researcher intended to take a stance that allowed her to approach various interpretations of a phenomenon understood as a socially constructed

reality. This research's assumption was enlightened by the perception that reality is not an objective idea, however, as Ritchie and Lewis (2003:23) argued, this is linked to "the social world [that] is governed by normative expectation and shared understanding and hence the laws that govern it are not immutable". Upon this understanding, the response to the research inquiries should be approached with an interpretative lens where reality is socially constructed, and the behaviour of individuals should be interpreted consistently to provide meaningful understanding, and to make sense always with regard to the specific context of the reality.

In regards to the epistemological stance, Guba and Lincoln (1994:108) stated that "What is the nature of the relationship between the researcher and what can be known?" is what it meant to ask an epistemological question. In this research, in order to approach the research question and understand the phenomena (EI) under examination, I needed to ask individuals (ESs) to reflect on their perceptions while I was immersed in their context to share their accounts of how they make sense of EI and how the understanding and meanings they make are constructed in their social context. This epistemological stance harmonises with Radnor's (2002) understanding. He suggested that through the interaction or involvement between the participants and researcher, understandings will be reached and meanings will be constructed and interpreted.

Regarding my philosophical stance, as a researcher I needed (as Bryman (2008) recommended), to consider both ontological and epistemological stances. It is fundamental for a researcher before making methodological choices to identify and justify their philosophical position. In that respect, taking an ontological position should allow me to begin the research with what I believed could be researched about EI in the Saudi ESs context, and then (taking an epistemological position) altering this to what I know about EI from ESs' perspective. Making this link between both stances helped my ontological assumptions inform my epistemological assumptions, and thus my research

methodology. Ontologically, this research concerns the phenomenon of EI, which is socially constructed. Realities of the appearance or emergence of the phenomenon of EI will be gathered from the participants who are epistemologically involved and requested to share their perspectives and opinions. Usually such types of investigations are not easy to answer. To achieve this, the concept of EI was critically examined in relation to the community in which it exists, as it is constructed and understood in the context of ESs who are not separate from but embedded in the specific cultural values of their context. This statement suggests that examining EI without critically examining the contextual aspects that drove the process of meaning-making and the creation of awareness would not have led to deep understanding of how EI is constructed. Critical examination of EI suggests wider and deeper paradigm(s). This is echoed in the work of Menendez Alvarez-Hevia (2018a) who suggested that a critical analysis of EI as dominant discourse will offer new ways of understanding, learning and managing emotion in the education context. Thus, although the researcher is intending to adopt both philosophical stances of paradigm, the actual meaning of the paradigm adopted in this research will not be clarified until the last chapter.

Methodologically, the question: How can the research inquiry be approached? encourages the researcher to think about different data collection methods and techniques and then recognise which methods are best for answering the research question. In the 20th century, education research used rigorous methods to derive valid data that they hoped would lead to findings that would contribute to the production of a single body of knowledge about the world. Kuhn's work (1970) advocated asking deeper questions to seek more qualitative data. Kuhn's ideas dominated the field of education until the end of the 1960s. More recently, research has "*diversified into competing, self-identifying 'paradigms', as new approaches were recurrently developed*" (P.3). Upon understanding the wider meaning of a paradigm (Kuhn, 1970)

and with respect to the prior choices (the pragmatic paradigm) I made during my master's study, I began to question my position and possible bias in my intention to go towards interpretivism. In this research, taking the position of the interpretivist was the option I intended to follow. This perspective was not random, rather it emerged from the need to understand the concept of EI in depth, through the perceptions and experiences of the participants. Those participants interacted not only with the concept of EI but also with the context in which EI was introduced. Thus, they would be able to explain the factors that shaped the different meanings of EI, as well as how those factors were connected to their context.

It is, therefore, not only about the question and the context; it is about the researcher's self-awareness of the topic and contextual needs. In my study, the aim is not to identify whether the reality of EI is true or false and my values are not centred on the rigour and accuracy of the data. EI is not apart from me, rather I experience it, along with my colleagues in our complex contexts. I cannot take a positivist position, because I am not seeking data that is logically inferred, rather I am seeking realities and perspectives that are socially constructed (O'Dowd, 2003). My knowledge is not absolute, and I am not outside my context, but part of it. My findings concerned ESs who were operating in a bureaucratic organisational culture in which top management retains the main vision and creates the strategies as well as the training plans. In this research I aimed to understand my colleagues' point of view. My study is positioned in the land of social constructionism somehow, because I am pursuing ESs' reality. I understand that there are no universal laws external to human interaction waiting to be discovered. I am able to identify my interaction with my subjects as a key part of social reality. However, my position is not that easy to identify, in consideration of the complexity of related critical elements, such as culture, gender and power. Thus, I came towards critical theory as a theoretical paradigm (Horkheimer, 1972). This derives from the Frankfurt School of

Marxism. I found that many researchers, such as Hammersley (2012), who referred to 'Traditional and critical theory' meant the work of Horkheimer (1972) as a key resource here. The German philosopher, Hegel, and Prussian-born philosopher, Marx, drew up critical theory based on the argument that scientific knowledge would not become true knowledge without locating it within a comprehensive philosophical system. This research should be framed within the context of wider society, and must be designed to contribute to the development of a global perspective, but how could I do it?

While I was reading, I found that the reason for having different sub-theories of the main theoretical frameworks of positivist, constructivist and critical theory is that researchers were developing their own approaches based on the needs of the discipline and the topic (Hammersley, 2012). 'Paradigm' is about the lens researchers use to view the world of phenomena; topics and contexts require different approaches to answering the research questions and meeting a study's objectives. Taking ontological, epistemological and methodological positions (Guba and Lincoln, 1994) should help researchers make sense of different issues surrounding phenomena and create a theoretical framework that meets the needs of the topic, the research and the researcher to access deeper understandings. Silver (1983) explained that when theory is formally defined, there is the possibility for meaning to be lost. Does this mean that theory could be placed outside of constructed, strongly controlled research parameters? Alexander (2006) stressed that focusing too much on the constructed and defined parameters of specific theories risk losing a valuable global perspective. But how to achieve a global perspective in one study? What about traditional paradigms? And what about PhD researchers who need to complete their research without incidents of paradigm breakdown. The researcher in the field of education should be able to think about the broader and wider multiple contexts in which phenomena to be studied exist, and where respondents interact with the phenomenon. Identifying the main assumptions will help

the researcher to build up sub-theories based on the needs of the research and the complexity of the context. Understanding the initial position, am I positivist or interpretivist? As discussed above, my stance as a qualitative researcher allowed me to access a choice of research approaches. I needed to be interpretivist to be able to interpret other people's perspectives. I needed to look at their words, actions, and textual representations. I realised when I made my choice to be interpretivist that I needed to recognise my position in and outside the field, carrying out activities that allowed me to be more involved in the data collection. I needed to learn to be critical of the social context of my participants to analyse the data and findings (Al-Kahtani et al., 2006; Al-Dakheel, 2008; Al-Fahad, 2009). Therefore, critical theory, as a sub-theory of social constructivism, allowed me to look critically at different perspectives, and at power relations. ESs are operating in organisations in Saudi culture. As I looked for their perspectives and opinions on EI, I needed to look closely at the operation of management and the way it was representing the meanings and realities of ESs. I needed to look at ESs' emotions and awareness of changes. What is forbidden and what is allowed and how has that shaped reality? All these needs and inquiries could be interpreted better when I adopted critical theory with social constructivist principles. Using a normative paradigm to examine EI would not help in creating a critical analysis of the complicated aspects of the concept. In the following section, I will explain my approach, as a researcher responsible for the validity and clarity of the findings, to using social constructivism and critical theory together.

There is a vast literature on social constructivism, as many attempts have been made by social scientists to explain the philosophical stance of constructivists. In education, however, the focus on social constructivism is on its implications for teaching and learning (Palincsar, 1998). Social constructivism is a way of understanding that incorporates the roles of other actors and cultures in developing knowledge. EI is

knowledge that was newly exciting for Saudi ESs. One of the research objectives was to identify how they acquired new knowledge about EI as they interacted in a group. Dougiamas and Taylor (2002) commented that social constructivism is interested in explaining the role of culture and social context in shaping the phenomenon (EI) in people's lenses, to understand ESs' individual perceptions. Accordingly, as an insider researcher, I tended to take a constructionist position. As O'Dowd (2003) advised, a researcher who takes a constructionist position needs to be aware of his/her involvement with his/her subjects as a key element in understanding social reality. In terms of the social interaction, groups and individuals continuously debate and exchange perceptions in a new learning context derived from their social and cultural values. Thus, social interaction is part of the construction of meaning as a result of participants' experience. Social interaction can advance learners' (ESs) intellectual growth. As in social constructivism, the focus is not on people's behaviour or actions rather on cultural complexity, with its creativities and constraints. Therefore, in order to understand ESs perspectives and justify the elements that shape their responses to EI, it was necessary to support social constructivist theory with another theory that could help analyse how the concept of EI is understood: critical theory. Critical theory was created by the Frankfurt School to seek human "emancipation from slavery", acts as a "liberating … influence", and works "to liberate human beings from the circumstances that enslave them" (Horkheimer, 1972:246). In this research, EI was introduced to ESs as a way to improve their leadership practices. However, the concept was imposed by the Ministry of Education and offered in a format that seemed to ignore leaders' cultural values and norms. I needed a theory that, far from imposing and restricting, could help me understand how EI could be preserved and that liberated my mind from the traditional influence of culture and politics (See section 3.10 Reflections on challenges faced by the researcher). Critical analysis of EI offers new ways of understanding, learning and

managing emotion in the education context (Menendez Alvarez-Hevia, 2018a). The aim of this study was to critically examine the influence of the transformative concept of EI as introduced into the Saudi Arabian educational supervision context. Therefore, there was a need to be critical of the social context of my participants to analyse the data and findings. Critical theory was seen as enabling Saudi ESs to produce a new shared reality as a result of their interpretation of texts using a productive dialogue.

In fact, my position is not that easy to identify, in consideration of the complexity of related critical elements, such as culture, gender and religion. A combination of social constructivism and critical theory was therefore required. While the use of social constructivism helped me understand the influence of culture and society on ESs' perspectives of EI, critical theory was needed to liberate me and other participants from cultural and political restraints, and critically perceive EI in its current form "as a dominant discourse". The combination of both methodological approaches was necessary as EI required critical examination both in relation to the community in which it was constructed and ESs' interaction with it, as they are not separate from but embedded in the specific cultural values of their context. This makes critical theory and social constructionist theories appropriate for understanding ESs' perceptions of EI in Saudi society (Al-Kahtani et al., 2006; Al-Dakheel, 2008; Al-Fahad, 2009). The choice of research methodology is driven by the selected theoretical framework, considering that I was looking for an approach that allowed me to centre my research on the aim of approaching "understanding'' of a reality that is socially constructed.

3.4 The position of the researcher as an insider researcher and participant

Sultana (2007) states that "*It is critical to pay attention to positionality, reflexivity, the production of knowledge and the power relations that are inherent in research processes in order to undertake ethical research*" (P.380). In qualitative interpretive

research such as this study, the researcher usually starts his or her journey from personal concerns raised during practices in their workplace (Denzin, 1986). The positionality of the researcher in such research is more likely to be that of an insider researcher. Foote and Bartell (2011) state that the positionality of a researcher refers to a person's perspective and the position he or she has chosen to take in relation to the studied topic. This relationship is identified by locating the researcher in relation to the topic, the participants and the context of the research. Savin-Baden and Howell (2013) reveal that while some aspects of positionality are culturally recognised, such as gender, some other aspects are subjective, such as experience. Although the fixed aspects have an influence on the way in which a researcher perceives the world, it does not necessarily lead to a particular result. Foote and Bartell (2011) stated that a researcher should declare his or her positionality by making a statement. A good statement is one that describes the researcher's lens. For instance, a researcher should declare the philosophical and theoretical perspective through which they understand their relation to the participants, as insider or outsider. Merton (1972) describes an insider researcher as an individual who comes from the same cultural and social setting as the sample. This makes the insider complicit in the cultural context including the cultural identity and ethical considerations. Foote and Bartell (2011) advise the researcher to understand their connection and relationship with the participants and the context as well as the topic before starting the research, and to draw their ethical considerations from understanding these dimensions. However, it might be that insider/outsider boundaries are impossible to draw in practice because the researcher is moving between both. Mercer (2007) argues that researchers can take multiple insider and outsider roles at the same time *"moving back and forth across different boundaries as situations involving different values arise, different statuses are activated and the lines of separation shift"* (P.4). As Sultana (2007) suggests this is controlled by the power dynamic between the

researcher and the participants and also by understanding the issues that influence power such as political, gender, position or economic factors, at both macro and micro levels (Mercer, 2007).

In this study, as a professional who graduated from the same department as my participants, and as an ES who attended a formal EI workshop provided by the government, able to record and observe my colleagues cultural and professional struggle with EI, I would classify myself as an insider researcher. In terms of my relationship with the context, I am as a Saudi female able to align myself with the Saudi cultural context. Hence, the contextual world I am going to describe is familiar to me. I am aware of the ethical boundaries and the political and formal power of my government, which is my sponsor. When I sought ethical approval, I made sure that I followed the approved pathway to access participants. Although I had to complete the workshop in the venue allocated by the department of Education, I made sure that my participants would not be pressured during the workshop and that every aspect of the workshop was clarified and described. For the males I hired a male assistant and had to cover this cost from my own resources. I adjusted my communication with him according to cultural and social rules (e.g. I would not call him after 7pm and was very direct and clear in my instructions to keep the relationship limited to the research). This challenge in communication would not have been the case if my assistant was a female, as it is culturally and religiously acceptable to contact them directly to conduct interviews and make all the related arrangements.

The choice of topic involved not only the topic itself but also the choices of interpretative and research paradigm (Savin-Baden and Howell, 2013). In this research, I chose interpretivism as the paradigm and I was aware that this choice would have implications for the way I went about my research and reported my findings. My focus was on the experiences and reactions of those who had prior knowledge of EI. I felt that

an interpretive paradigm was needed in order to get these experiences. In terms of my relationship with the topic I indicated earlier that I had learned about the concept of EI for the first time when I attended the training course. Later I completed my master's degree on the same topic and followed that with my PhD.

3.5 Participant recruitment and selection

This research was designed in three different phases: a pre-reflective period, a sharing and negotiation period and a post-reflective period. Therefore, participant selection was conditioned by their ability to commit to a long-term (8 month) engagement to allow the examination of their initial understandings of the transformed meanings of EI, and to follow this up by exploring how their understandings and awareness were influenced by a subsequent workshop learning setting, and finally whether they were - over time - able to develop and re-negotiate their understanding. Notably, I had first to search - among ESs - for participants who had prior knowledge of EI via either formal or informal channels. My search for participants involved asking colleagues to suggest names and I had to get in touch with each person to seek his or her opinion and to check whether they would be interested to take part in the research. I approached 45 individuals and only 6 ESs (3 women and 3 men) showed interest. Upon their initial agreement I submitted a request to the Department of Education to invite the supervisors officially to participate in the research. I had to make clear in the submitted request that participants would need to engage - alongside the interviews – in the training and post-reflective stage. In a period of 2 months I was contacted by the Department of Education with an approval for only six supervisors (three for each gender) out of seven names submitted and I was assured that all 6 of them would participate in all three stages of the research. As an insider researcher I was aware that participants' commitment would be influenced by the power of the Education Department, which had requested them to demonstrate

full commitment to the research, because part of the promise made by Department of Education policy in the Ministry of Education Saudi Arabia, (2014) is to: "*support scientific research, research activities and scholars*" (P.132). At the same time, my initial arrangement with them made me more comfortable that their engagement in the research was - to some extent - driven by their interest in taking part.

In qualitative research, the researcher is not expected to select a large number of participants as in quantitative studies (Miles and Huberman, 1994). As Barbour (2001) states, the aim of qualitative research is to reflect diversity within a given population rather than aspiring to statistical generalisability or representativeness. Thereby, requesting individuals interested in participating is described by Palinkas et al., (2013), as purposive selection. Purposive selection allows the researcher to access and select cases that have rich data when resources are limited. Qualitative research is based on the perspectives and opinions of participants. Those individuals should be keen to interact and openly communicate. Taking into account that this research would be on a longitudinal scale - as data was to be collected in phases - then the participants' commitment and interest in remaining engaged was highly important. The challenge in this research was that the number of participants who were willing to take part was limited, so I had to make sure that everything they said or shared was recorded. As stressed by (Patton, 2002) "*the goal is credibility, not representativeness or the ability to generalize*" (P.179). Thereby by interviewing both males (via my male assistant) and females (myself), I was able to access a diversity of perspectives without challenging the Saudi cultural system of 'gender separation'. The case, to me, was not seeking more generalisability because in qualitative research researchers do not want to generalise, rather I was keen to achieve a considerable level of credibility and validity, as discussed in (section 3.9.1). In the following sub-sections my focus will be on explaining the role

of the research assistant and his participation in the research, after which I will provide an account of the research setting.

3.5.1 The recruitment of a research assistant and his participation

This chapter has pointed out in several places that unlike the Western context, the cultural rules of Saudi require males and females to be separated. Consequently, gender segregation between men and women in education needed to be considered during the three phases of the data collection journey. The difficulty was that as a female I could not access males for the purpose of interviews or training, so I had to hire a professional who was able to play this role. My attention went directly to one of the trainers who had previously trained me and other supervisors during an EI and leadership skills course provided by the Ministry of Education. I contacted him via email to explain what I was intending to do and to seek his opinion and willingness to participate. The professional trainer welcomed the idea and advised me that I need to communicate with the Department of Education to seek the required permission for his involvement, to explain his involvement in the research and to supply the Department with a detailed documentary explanation of his role. My job was to prepare all the required documents and to submit them to the Education Department with an official covering letter to explain when the research would be starting and when it would be completed. As soon as the request was approved, I contacted the trainer with the letter of consent and arranged with him regular phone meetings to discuss the needs of the research and issues related to validity, ethical considerations, workshop activities, and interview and focus group questions and settings. The most challenging element of the assistant's role was to make sure that he would be able to ask further probing questions during the semi-structured interviews. Therefore, I agreed with the assistant that he would do some more reading about EI and other research studies conducted in this area. I supplied him

with a few academic articles and PhD theses to review. At the same time, it was helpful that the assistant himself had long experience as a trainer and that EI was one of the areas in which he provided training. I realised that he was aware, to some extent, of the business side of EI. The role of the assistant also involved completing a personal diary as he was expected to play the same role as the researcher but with the male participants. The validity of the interview process and the workshop activities, including the focus group, were reflected in the notes the assistant took during each phase. For instance, one of the notes he made before tackling the first interview was "*I was surprised this morning how useful it was to leave a note on my desk at night to remind myself that there is no right or wrong in the participants' answers, as Jawaher said yesterday. It is only their opinions. I am not a trainer today, I am a research assistant*". These kinds of notes demonstrate to what extent the assistant was aware of the scope of his new role and the techniques he used to assure that he played the role as requested.

3.5.2 Participants' backgrounds and contextual settings

In the principles of qualitative research, participants' backgrounds and participants' contextual (e.g. social, educational and cultural) settings are important to address. Hannabus (2000) argues that qualitative researchers conduct qualitative research to learn about reality from actors as creators of their own meanings, which are made in their contextual settings. Hence, describing participants' settings and observing how participants represent themselves in those settings will allow the researcher to make sense of their behaviour and meanings because they are presenting what is meaningful to them.

From another perspective, Dey (1988) adds that when the qualitative researcher describes the participants' setting and backgrounds, he or she allows readers to understand how he or she immerses the participants within their chosen empirical

setting. AcSS (2016) emphasises that in qualitative research researchers need to know how to establish their roles. This will help them understand how to perform this step ethically and to avoid bias they need to be aware of the settings and map them before starting the research. Murphy and Dingwall (2001) state that "*in qualitative research it may be impossible to maintain a neat distinction between covert and overt research. Settings are often more complex and changeable than can be anticipated*" (P.342). Thus, describing the participants' setting and how they appear in their social settings is vital for the aim of this study. AcSS (2016) insists that the researcher needs to consider all the ethical considerations related to the description of the participants' settings and backgrounds as well as the appearance of the participants in their social setting.

Participants in this research were Saudi men and women who work in the Department of Education as ESs. They tackle their day-to-day duties in a very complex and challenging environment as they have to interact with different stakeholders including teachers, head teachers, school management staff and their colleagues and management staff in their department. Their responsibilities are described in the official document published by the Saudi Ministry of Education in (2014). In the guide, the first sentence determines that: "*ESs are requested to provide teachers with the support they need to develop the learning and teaching process. They are also requested to empower teachers, effectively enhancing the practices of both learners and teachers*". The Saudi education ministry stipulates ESs' duties thus:

1. Prepare subject-area action-plans;
2. Support the values of citizenship, integration and protect the harmony of the country;
3. Provide functional support to teachers, to enhance the level of learners' outcomes;
4. Undertake the requested training courses in the subject area;
5. Co-ordinate with education authorities to improve practice;

6. Motivate teachers to aim to achieve the required strategic purposes of education;
7. Assess the application of teaching-practices outlined in the School Activities Book and the Teachers' Guidebook;
8. Monitor the level of implementation of the supportive tools and curriculum used by teachers to support learners' strategies;
9. Give instructions about helpful tools and curriculum improvement;
10. Inspect exam-papers and assessment-procedure;
11. Carry out any other roles related to the practices and position of ESs.

Moreover, an ES should have a varied set of experiences, including working collaboratively and within a team, the ability to promote change and development, the ability to plan training, and advanced computer-skills. ESs are meant to these tasks in a proper and professional manner, to lead in their field, be creative, confident, reliable, have the ability to work under pressure, and to be emotionally balanced. In the setting of the workplace, ESs are expected to network internally and externally with different stakeholders e.g. head teachers, teachers and other colleagues (Ministry of Education, 2014). Their duties reflect the fact that they need to carry out complex and varied roles; and interact on a day-to-day basis with different people from both outside and inside their department. They must promote lifelong-learning and teachers' professional-development (Zepeda, 2007). Furthermore, ESs must provide guidance to teachers through counselling, coaching and advising them, to make sure that government-policy and school-level programmes are utilised successfully. They also assess, evaluate, and observe teachers' practice (Stimpson et al., 2000; Sullivan and Glanz, 2009). In order for ESs to effectively practice these roles; they need to employ effective leadership skills and approaches. Implementing effective leadership skills and practices is necessary for every aspect of the ESs' role, especially in providing the necessary support to teachers (Ministry of Education, 2014). This explanation looks promising, as

the words used to explain how ESs' should be emotionally engaged with their practice encourage such positivity. Nevertheless, what is happing in reality does not align with the guideline suggestions. A key question was why there is a gap between the written guidelines and ESs' practice; this question would be taken into the field to be investigated (Alabdulkareem, 2014).

Eight individuals (2 researchers and 6 participants) participated in this research: Fatima, Maha and Samah, Ali, Fasil and Sami alongside Jawaher and Bader. They told me about their backgrounds, themselves and what is significant to them and consented to the disclosure of this information (in redacted form) in my research. Fatima is a middle-aged female supervisor who started her career 12 years ago. She said that she loves her job because she is in a position that would allow her to make a difference. Fatima described herself as committed to her religious values, suggesting that religion plays a role in every aspect of her life. Her dress code reflects the traditional dress code of Saudi women, and when she speaks, she likes to use verses from the Quran and Sunnah (the prophet Mohammed's speech) to support her argument. She has never been out of the country and her reading is limited to Arabic written literature, as she said. Fatima started her journey with EI when she attended a training course supplied by the Education Department to develop her leadership practices.

Maha is a middle-aged female who described herself as "liberated Saudi female". Maha said that she is inspired by the power of knowledge which the West has been able to develop in the last 50 years. She likes her job, but is very tired from the daily routine that kills her desire to suggest new practices. It was noticeable that Maha has some background in English and her English language skill was clear in her speech, when she mixed English words with Arabic. Maha's journey with EI started when she was searching for a book to develop her leadership skills. She read a work on EI, by

Goleman, in translation, and followed this up by using online resources to develop her knowledge.

Samah is a young female: she described herself as loving life. Samah enjoys her work in the education sector, but thinks that being a supervisor has made her more into leadership. Samah described herself as eager for knowledge which - as she said – has made her more open to other cultures and languages. The first time she came across EI was when she attended a training course with some of her colleagues run by the Education Department. She did not feel that the course provided her with adequate knowledge, so she searched for more information in both Arabic and English.

Ali is a young male who - he said - is interested in building up new skills to meet today's education needs. It was noticeable that Ali enjoys learning about new ideas and speaking openly about his future professional wishes. The first time he came across EI was during a private training course he attended 3 years ago. His attendance at the training was driven by an advertisement he saw in the dentist's surgery, which promised that attending the course would be a life changing experience.

Fasil is a middle-aged male who likes and is committed to a Saudi dress style. He described himself as a man of this era. Fasil was careful when speaking about public issues but did not hesitate to share his ideas and thoughts about personal issues. He was charming, and liked to demonstrate his good relationships with people in power. Fasil was introduced to EI during a training course provided by the Education Department.

Sami is a middle-aged individual who described himself as a man who likes everyone. He seemed confident to express his thoughts, and to criticise ideas if he did not like them or was not convinced that they were right. Sami said that he is not religiously strict, but when he speaks, he likes to use Islamic references. His first contact with the concept of EI was also at a training course offered by the Ministry of Education.

Jawaher is a middle-aged Saudi woman. Just like other Saudi women from the same age group she prefers to keep her dress-code in line with local expectations. However, her commitment to the traditional culture of her people in terms of her style of dress did not prevent her from tackling more challenging activities such as traveling abroad to complete studying. In her daily life, Jawaher struggles to find a balance between her duties as a mother and her passion as a researcher. Time management was important to help her achieve all these duties although it does not reduce the stress that, on many occasions, would drive her to think about giving up. But, the sound of her internal voice urging "You can do it" was always there to help her complete. During the research and as mentioned in Chapters 1 and 3, Jawaher was always keen to record her emotions, feelings and comments on her perspectives in her diary.

Bader was purposely selected as he was involved in training ESs and at the same time, he had done a master's degree in leadership in England. Unlike other participants in this research, Bader was more open to speaking about and sharing his emotions, and declared on many occasions (in his reflective journal and personal conversation) that he had previously thought about the concept of EI, but had never thought about making a new meaning. Bader described himself as a non-traditional Saudi gentleman who tends more to be independent in his opinion and perspective.

3.6 The use of multiple data collection methods

Collecting the data is the heart of any research, regardless of the nature of the data researchers are aiming to collect; they need to use instruments to collect this data (e.g. focus groups, surveys, interviews). Scholars in qualitative research use a couple of terms to reflect the use of more than one instrument. For example, Carter et al., (2014) use the term triangulation to refer to their use of more than one instrument. They call this form of triangulation a concurrent strategy comprising tools for data collection (for

example semi-structured interviews, participant observation, and focus groups). At the same time extra instruments, weighted differently, were used to either create a theoretical stance (e.g. a literature search) before starting the empirical side of the research or to record and reflect on the process of data collection (as with the personal reflective journal used by both the researcher and the assistant (see section 3.6.2.1). The term 'multiple methods' is usually used when a researcher takes a pragmatic stance and a mixed method approach is applied (Byrne and Humble, 2006). In this research, I took an interpretivist stance, which is a qualitative approach, and I intend to use the term 'multiple methods' because one of my instruments was a qualitative questionnaire to collect more focused perspectives. Multiple qualitative methods were used by the researcher in this study, as can be seen from Figure 1.

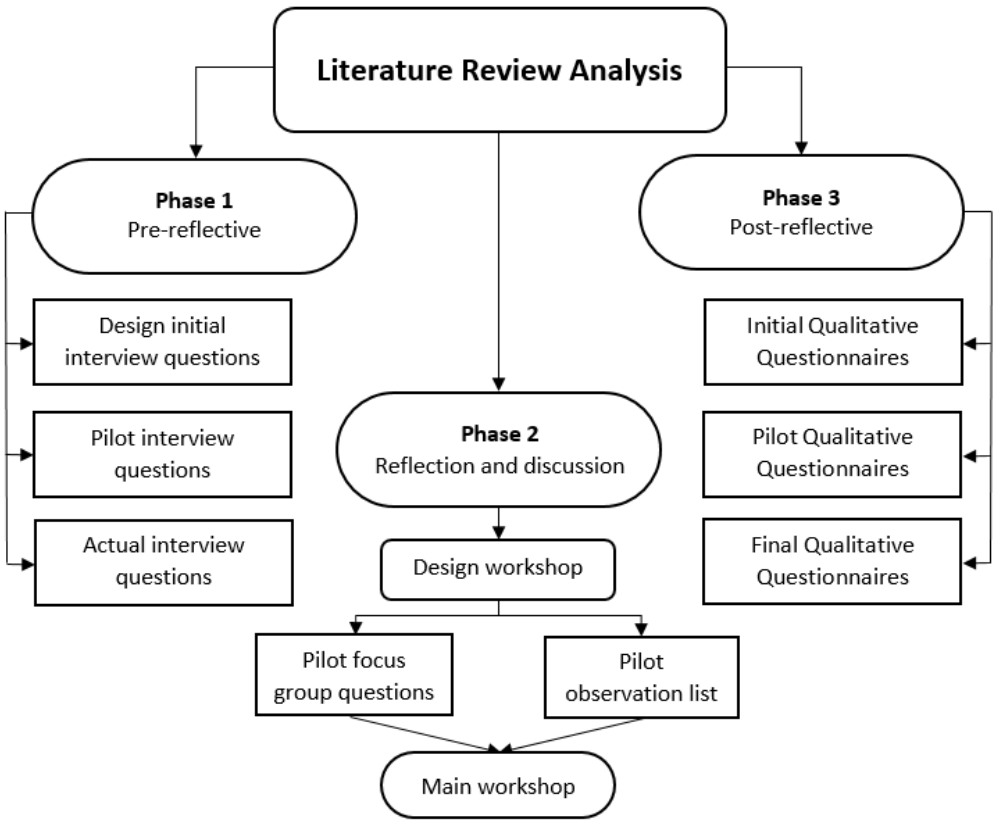

Figure 1: Concurrent multiple methods created by the researcher, 2017

Notably, by collecting data with multiple methods I aimed to capture in-depth data and a rich set of findings. In this research, the different instruments (namely, semi-structured

interviews plus personal diaries in the first phase; participant observation plus focus group plus personal diaries in the workshop phase; and qualitative questionnaires in the third phase) were designed asynchronously and were conducted at different times. The use of multiple data collection methods was necessary to explore the different dimensions of EI. For example, semi-structured interviews were included to obtain knowledge about Saudi ESs' initial understandings of the transformed concept of EI, and the channels through which it was introduced to them. The semi-structured interviews also paved the way for the experience of face-to-face group interaction, when the two workshops were conducted over four hours with 6 different participants (3 males and 3 females). This interaction helped capture more insight into possible factors shaping supervisors' perceptions of EI. The results of the workshops allowed me to create a rich and vast pool of data. Ultimately, the qualitative questionnaire sought to confirm and reflect on the whole interaction experience and also to validate or corroborate the findings of the study (Morgan, 1998). It was used to gain further reflection on the renegotiated meanings of EI and understand how ESs' awareness had changed over a long period of time and with different learning experiences. Qualitative questionnaire responses were collected in parallel with the semi-structured interviews, participant observation and focus groups. The four triangulated data collection methods complemented each other, yielding richer data to address the research questions. Among all three phases reflective diaries were used constantly to recode feelings, insights, events and moments of deep thinking and notes. Both researcher and assistant recorded in reflective journals. It was important to record different emotions, including those I experienced while I had a lot of energy, as well as those I experienced when I was struggling to cope with different challenges. I intended to mirror my emotions to see their reflection and how I managed them; and my inner voices and how I communicated with and reviewed them to improve and understand (Morgan, 1998). The following

three sections will elaborate on the use of semi-structured interviews, participatory workshops and qualitative questionnaire, which together form the current triangulation of methods used in this study.

3.6.1 The use of semi-structured interviews

The interview is a common qualitative data collection method. From the perspective of Blaxter et al., (2006) it is useful for collecting data from either individuals or groups of people in face to face or telephone settings (Neuman, 2011). Blaxter et al., (2006) identified the benefits of using interviews as helping researchers to uncover data that is less likely to be accessible or covered by using quantitative data collection methods such as questionnaires, and even some other qualitative data collection methods, such as observation. They added that what makes the interview preferable is its ability to allow the researcher to gain in-depth perspectives and opinions (Debasish and Das, 2009). Furthermore, interviews help researchers gain the required information through natural interaction in which interviewers and their respondents can create their own setting, choosing their own convenient places and locations (Cohen et al., 2007). Debasish and Das (2009) stated that the benefit of the interview is influenced by the structure imposed by the researcher on the interview questions. They say that in semi-structured and unstructured interviews a researcher usually has question-based interview guides (which this study uses), which are particularly useful for their ability to suggest probes and follow-up questions that can elaborate on the basic set of questions. Therefore, the interview structure can be more flexible than any other method because it provides room for discussion between the interviewer and the respondent. If the interviewer needs clarification, he or she can open up discussion with the respondent, raising questions about, and expanding on previous answers. The main aim of this process is to source a rich and descriptive data-set that is significant in allowing the researcher to have a

precise understanding of the respondents' construction of knowledge, and facts that pertain to the research. The predetermined questions that are used for this purpose are open-ended and neutrally-oriented, allowing participants to express themselves freely should they wish to (Cohen et al., 2007).

The format of an interview allows for places where a further probe or follow-up question can either extend the discussion of the current question or move the conversation toward the next question. For example, interviews offer the flexibility to ask the same question in different ways and on different occasions during the interview to gain more accurate data as a result (Dörnyei, 2007). Topping all the above advantages, interviews can be recorded and saved in easily accessible form with cheap tape-recording devices. This allows a researcher to access the recorded data consistently at his or her convenience, which offers more chance of understanding the detail of an interaction (Berg, 2007).

On the other hand, Dörnyei (2007) suggests that interviews can become bad practice if the questions do not flow naturally and if the collected data are not rich in details. Barbour (2001) mention power relationships as one of the issues that influence the relationship between the respondent and the interviewer. The interviewer needs to be able to recognise the influence of his or her power on respondents' words and opinions. To be able to trust that the data collected are accurate, honest and objective, the interviewer must be careful to convey his or her meaning clearly, which involves carefully wording the interview questions. These issues were in my mind while I was designing my interview scripts. I was aware that the way I worded my questions should not suggest that I had any power over the participants. Moreover, at the beginning of the interview I made it clear to my participants that I would offer the questions and they would have complete freedom to respond in any way they wished. Following such practices enhanced the trust between myself and the participants, who were given the

freedom to express their opinions without fear that their perceptions would be judged or rejected. Dörnyei (2007) warns that a lack of interviewing skills can lead to a failure to get answers to research questions He suggests that researchers should be aware of this and be prepared to build up their skills, so that they have enough flexibility in their interviewing style. In addition, he insists that giving the participant adequate space at the end of the interview to bring up any opinions or comments can help researchers gain more information.

Semi-structured interviews were selected as a suitable method of data collection in this study mainly because they provide a way to gather in-depth information. Within the research context, the term "in-depth" is often used to refer to thorough, detailed or carefully worked out data or information (Debasish and Das, 2009). The semi-structured interview enables the collection of more in-depth data mainly because it provides a platform for a researcher to ask for clarifications on some of the answers expanded by participants, search for perceptions, ask for further clarifications and make comparisons. However, in-depth information will not be accrued if the researcher just relaxes and trusts that participants are giving their real opinions. Consequently, different questions need to be raised, such as "Am I guiding them?", "Are participants only answering me in the way that makes me happy or reflecting their realities?", "Am I demonstrating any sense of power to prevent participants from expressing their opinions?", "Am I giving participants enough freedom to tell their actual emotions?", "Is there anything in my language that demonstrates rejection or acceptance of participants' ideas?" These questions were always present in the mind of the researcher, who was also aware that making the best of the flexibility allowed by a semi-structured interview design comes from asking the same question in different ways (Debasish and Das, 2009).

The structure of the interview questions was focused on the transformation of EI in the context of the role of the ES, how ESs conceptualised the meaning(s) of EI, the main

challenges of introducing EI, and how the re-modified concept of EI has changed ESs' awareness of using it in the practice of leadership. By exploring these specific dimensions of the implementation of EI in practice, the researcher gained in-depth data, allowing her to seek knowledge of social phenomena and participants' personal experiences of EI in the practice of educational-leadership (George and Jayan, 2012).

In this research, semi-structured individual face-to-face interviews as well as focus-group interviews were used throughout the research process. All participants were invited to take part in both an interview and a focus group to express their understandings and opinions of EI and then to reflect on the changes in their awareness - if they occurred - and explain how their personal learning experience with EI allowed them to re-think it as a concept linked to educational leadership. Conducting semi-structured interviews with each participant helped me personalise some of the probing questions to maintain the privacy of each participant. The majority of formal interviews did not take more than an hour (Debasish and Das, 2009). After each interview, informal conversations were sought by a couple of women who were interested to learn more about me and my involvement in EI. I did not mind staying for a few minutes extra to satisfy this desire, especially as I knew that such behaviour is one element of their culture of communication. Also, it was a space in which I could be informal to break any further ice between me and them. I wanted them to feel that such cultural norms were recognised and practiced by me. In fact, such recognition contributes also to my own experience of making the meanings of EI and how this type of awareness needs a person to be emotionally intelligent. I would link this to my prior explanation that EI is a complicated concept and dealing with it strictly would not help to gain critical insights.

During the interview sessions, I used the strategy of open questions to seek more insights but at the same time I formulated a set of fixed questions to cover the

understandings derived from the literature. I was aware that this fixed set of questions - about concepts related to EI - should be included in the interview protocol (see appendix 4) to allow participants to give their perspectives equally, and then the probing questions - as explained - would shed more light on every participant's personal experience of EI. Obviously, I needed to make sure that probing questions should not go beyond the focus of this research and that they were asked to clarify and gain deeper meanings and insights about the experience of each participant.

Therefore, the focus was on promoting a more dynamic design for interview sessions to gain in-depth accounts of participants' reality. However, gaining in-depth answers is always problematic for qualitative research. How can a researcher know that what the participants are reflecting is the reality they experienced, not the safe-reality which keeps them in their comfortable happy zone with the researcher? It is commonly suggested that interviews are particularly beneficial for studying people's attitudes and expectations while they interact during the interview sitting. Yet how can the researcher be sure that the language used to communicate the questions was clear enough. One aspect of this discussion that is central to the practice of interviewing is the issue of whether interviews can provide more or less direct access to participants' lives or worlds as long as the interviewer asks non-directional, unbiased questions (Longhurst, 2003). Some researchers argue that interviews are active meaning-making practices that produce meaning, rather than uncovering antecedent meaning (Givens, 2008). If an interview does not give direct access to the respondents' experience, more attention should be directed to the interview situation itself (Givens, 2008). Despite these criticisms and concerns, interviewing has become a significant research practice in phenomenological, interpretive, discursive, poststructuralist, and related approaches (Wethington and McDarby, 2016) making it an appropriate method of data collection for this study because participants were easy to access, and the researcher had a better

chance to gain deeper insights. Individual interviews were conducted with participants working as ESs in the Office of ESs. The interviews were semi-structured and aimed to explore the connection between their leadership styles and conceptualisation of emotionality. The inclusion of both male and female ESs participants in the study helped provide insight into the use of EI in the leadership practices of both genders; it is common for educational systems to have both male and female leaders.

3.6.2 The use of participatory workshops

Participatory workshops have been used in research as a way to capture primary data from participants in their direct naturalistic setting while they are interacting with social phenomena. Krishnaswamy (2004) used workshops as one part of a comprehensive participatory research plan. Belgraver (2007) argues that the use of workshops in engineering research helps to bring users and other stakeholders into one guided session. At the same time, workshops offer access to empirical evidence and data which are not easy to achieve with other research methods. Belgraver (2007) suggests that finding the right people who are willing to participate can be a challenge because workshop participators need to be willing to share their ideas and interact openly. However, the workshop facilitator needs the skill to prevent problems and avoid unproductive sessions. Apel (2004) argues that growing interest in the use of the workshop in research is a response to the increased need to collect answers to practical questions (e.g. the future of a concept) and to gain adequate information to design future plans.

In education research, workshops as a method of data collection are used in action and linguistic research where more interaction and collaboration between participants and researcher are encouraged. However, Hollister (1993) states that workshops can be used as a method of enhancing students' performance in applied research such as Chemistry

(Mor and Winters, 2008), as well as a means to share experience of learning and then using the outcomes of the workshops to extract design patterns and apply them to novel teaching challenges. (Kollar et al., 2006) suggest the use of workshops as a data collection method for mixed-method information systems research that requires human interaction. In the context of education practitioners, teachers use workshops with observation (Krishnaswamy, 2004); classroom observation of learners in a natural setting is a powerful practice that enhances deep understanding, helping them learn more about their teaching (Kollar et al., 2006).

The challenges that might face a researcher during classroom or workshop observation are varied. Hollister (1993) states that lack of observational and analytical skills can be one of the critical challenges. Prior to collecting the data, therefore, it is preferable to get training and conduct a pilot observation. Kollar et al., (2006) argue that the validity of participant observation as a method is questionable due to the limited number of participants involved in the activities under observation. This limitation can be taken into consideration if participant observation is the only method used to collect the data. However, in this study three different data collection methods were used collaboratively, therefore, the issue of the validity of participant observation is minimised.

Theoretically it is important to restate that the main aim of the workshop was to create a shared platform for the participants (including the researchers) to critically debate their previous perceptions (knowledge) of EI and pave the way, maybe, to create new negotiated perceptions that fit participants' cultural and environmental needs. The workshop was built upon problem-based learning theory developed by Hmelo-Silver and Barrows (2006), who extended this theory beyond medical education to the educational setting in general. They suggested that problem-based learning allows learners in small groups to discuss and debate a structured problem which is presented

as unresolved. Learners will generate multiple new thoughts about the cause of the problem and suggest new thoughts to solve it. The problem will not have a single correct answer, rather learners should engage in the exploration of multiple answer paths (Hmelo-Silver and Barrows, 2006). In this sense, learners will be responsible, with the help of the administrator, for deriving key issues from the problems with EI they discuss, identifying their current knowledge and pursuing the acquisition of new knowledge. Hence, it is the administrator's role to prompt learners with metacognitive questions - as I did in this research - and in subsequent sessions provide the learners with guidance to help them discover and become aware of new knowledge. Authenticity forms the principle of problem selection, embodied by alignment with professional or "real world" practice (Barrows, 2010:119). As such, problems are inherently inter-disciplinary and require learners to adopt viewpoints of different factors or subjects to allow them to generate a reliable solution.

In this research, EI was understood as an unresolved problem that the participants needed to debate and discuss with the support of Jawaher and Bader in their roles as administrators and facilitators, prompting learners (participants) with meta-cognitive questions after providing the participants with lecture slides that provided them with different perspectives on EI to help them think further and more deeply about it, and then to discover new knowledge - perceptions of EI that communicate with the ES role and setting. Although both learning settings (male and female) were built on problem-based theory, the influence of the administrator in each setting should be explained because the position of the researcher as the owner of an idea and the activities of the workshop are different from that of the assistant, who was only transferring the ideas and activities to the male participants. Therefore, it is necessary to describe each setting before presenting the workshop findings. It is important to emphasise that although problem-based learning was used as a wider theory for the workshop, it is beyond the

scope of this research to evaluate or gauge the effectiveness of learning by this method (Apel, 2004) (See Appendix 5).

3.6.2.1 The role of the researcher and the research assistant during the workshop

It was noted earlier that the workshop was used as a free-from-control space for interaction between the researcher and ESs to gain critical insight into the meanings and understandings attributed to EI. Participants communicated about the concept and their ideas about it in direct interaction with each other. The open format of the workshop was created to facilitate the investigation and understanding of emotional aspects of ESs' practice in Saudi education, while assessing the implementation and implications of EI in their educational practice. It was a research-based workshop more than an official training workshop, in a setting that aimed to reduce stress and enhance participants' engagement in learning about EI. The use of open workshops as a data source enabled the researcher to collect data from all participants as they occurred; each was present as part of their participation in the study, and their communication and collaboration with each other was observed, increasing confidence in the outcome. More crucially, the use of open workshops made their disagreements and misunderstandings more visible. During and after each discussion session, the researcher noted reflection points describing the feelings and body language generated during the session among participants; what occurred in relation to the topic of EI; the interactions between the participants themselves and between participants and presenter. The use of the reflective journal (RJ) in education research is suggested by Carter et al., (2014) and Goodson and Sikes (2001). In this study, RJs were used not only to help create the initial understanding of how ESs understood EI, but also to help the researchers observe changes in their thoughts, emotions and positions. Being an insider researcher made me aware of the background and I became more sensitive to actions

around me as I started to create memories. Goodson and Sikes (2001:32) suggest that the RJ also helps with analysis and interpretation, in that it can jog memory and indicate patterns and trends which might have been lost if confined to the mind". From Maarof's perspective (2007) the use of RJs in the education context is useful because it helps researchers record immediate reflections on the events studied. Marshall and Rossman (2016) and Faizah (2004), reveal that an RJ is a powerful qualitative tool to collect information about:

1- What knowledge participants hold about the examined topic;
2- How the participants interacted with the studied phenomenon;
3- What feeling and motivation do participants demonstrate?

The use of an RJ made me involved in the research not only as a researcher but also as a participant. Just like the insights, perceptions and feelings of other participants, my feelings and emotions were recorded and analysed; my insights were counted as a participant as well as a researcher. In this vein, Argyris and Schon (1997) state that if educational professionals are required to be reflective in their practice or role, then it is only practical that they are motivated to do so while they are practicing their formal roles. Marshall and Rossman (2016) suggested a model of reflection which can be used in the adult and professional education experience because it allows them to reflect critically on their practices and they recommended researchers who investigate the practical experience of professionals to use RJ.

In the workshops, the administrators (the researcher and the research assistant) came closer to participants' views and experiences, were able to obtain more insights about the knowledge created and shared among the participants as they communicated their feeling and ideas. The administrators played different roles during the workshop, including coaching the session, facilitating the discussion, moving around the table to encourage more participation and engagement with the activities, and recording the

data. However, the researcher's involvement was limited intentionally, to allow participants adequate free space to interact and communicate their ideas and thoughts. The workshops allowed the researcher to observe and sense participants' awareness of EI within educational supervision as well as the shift in their understandings of, and confidence with, the term.

In regard to designing the workshop, as trained and skilful trainers with a comprehensive experience in facilitating a workshop, the preparation was not as challenging as identifying what the workshop should provide. It was mentioned earlier that all participants who attended the workshop had previous EI training experience. Thus, the topic was not an absolutely new concept to them, but at the same time, their knowledge was limited to whatever their training courses had already provided them with. Only in one case was a participant motivated to learn more using her own personal channels. The researchers wanted the workshop to be a stepping-stone to help participants experience different meanings of EI and to pave the way for the creation of a local concept that could meet the needs of educational leadership practices in supervision departments in Saudi Arabia. The theoretical components of the workshop's slides were selected while the researcher was reviewing the literature, based on notes made from a perusal of both English and Arabic literature in EI.

The workshop presentation and activities were designed with the aim of helping participants get a critical insight into different meanings and understandings of EI as well as allowing the researcher to examine how participants might develop resistance to or acceptance of the new meanings. An additional aim was to facilitate participants' interaction and communication to enhance their awareness of the meaning of EI and help them create their own concept to meet their requirements. In the light of ethical considerations (which are explained later in this chapter), two workshops were held over two days. One was administered by the researcher for the women, and another

workshop was administered by a male assistant for the men. Nevertheless, each workshop was designed in the same way and the same activities (demonstrated in Table 3), were conducted for the same purpose.

In this study participants were provided with a single short (no more than 4 hours) training program designed by the researcher to supply and introduce the concept of EI, along with ideas from different sources of knowledge and varied perspectives. During the workshop, the researchers used different data collection methods including focus group discussions and participant observation to record the empirical evidence. In this way, the workshop was used to achieve two distinct goals. On the one hand, it was a practical way to introduce EI interactively to ESs, which helped to assess and develop guidance to create more workshops in the future, while making participants aware of different meanings of, and ideas about, EI. On the other hand, the workshop was the access point for the collection of more empirical evidence in direct interaction and communication with participants.

The Central Training Avenue was provided by the Department of Education in Saudi. The workshops took place on different dates and I was in charge of arranging the venue, completing the required permissions and arrangements, creating the theoretical materials, making the plans for each workshop and also preparing and training Bader. I was also aware of the need to prepare metacognitive questions to encourage supervisors to engage in more critical thinking. Each workshop was divided into three parts as follows:

- Show time: during this time, I shared with the supervisors different sets of comprehensive visual and textual information to teach them more about EI. I presented the information via PowerPoint slides. During the workshops, participants had 2 periods: as the presentation of each slide was completed, participants were asked different metacognitive questions. The purpose of asking

the metacognitive questions was to help supervisors think deeply beyond the meanings they had made previously or the meanings of EI which were presented to them during the workshop. This kind of discussion also helped to enhance the development of further critical insights into their understandings of EI.

- Reflection time: ESs were given a couple of breaks to give them free space to discuss and share their thoughts and ideas. It was a space to get to know each other better and reflect on their understandings (see table 3 below).

Table 3: Participatory workshop activities

The nature of the activity	Aims	Frequency	Challenges
PowerPoint Presentation	To provide different perspectives and meanings of EI	Before every focus group discussion.	Create a more interactive presentation and record comments at the same time.
Researcher's observation	To record: - The interaction with the topic. - The body language and participants' feelings. - The changes in the moods and awareness.	Ongoing process pre-during and after the workshop. Mainly during the discussion activities.	Make sure that all important issues were covered.
Focus-group discussion	To allow participants to share their ideas so critical insights can be gained. To allow participants to create shared meanings; to come out with possible meanings of EI	After each slide, participants were asked to discuss among themselves and then with the researcher their ideas and opinions. During the discussion, participants were asked to carry out some writing and drawing activities to express in different ways their opinions and ideas.	Be fair and give an equal opportunity to all participants to communicate their ideas.
Self-reflection	To allow the researcher to comment on personal insights and feelings.	Ongoing.	Some insights and feelings were recorded after the workshop finished due to lack of time.
Take photos	To record visual evidence of the participants' interaction.	During the practical discussion group activity.	Take photos only of the hands as the activities were carried out, due to ethical considerations.

3.6.2.2 Participatory workshop techniques (participant observation and focus group)

The use of participant observation and focus groups in qualitative research has been credited by different scholars (e.g. Morgan, 1998; Carter et al., 2014). In this study, these two methods of data collection were used in the context of participatory workshops conducted with both males and females. Creswell (2014) and Bryman (2001) agree that participant observation and focus groups are important instruments of data collection used by qualitative researchers to gain deeper insight about a group of participants while they are interacting with the studied phenomena. Kawulich (2005) states that participant observation can be a powerful method for anthropological or sociological researchers and the use of such an instrument in education research is intended to observe closely the interaction between learners and learning targets and to gauge their development of awareness and change in perceptions. Nevertheless, although there is a good deal of agreement that participant observation provides researchers with closer insight and deeper knowledge about participants and phenomena, there are diverse ways of conducting participant observation. For instance, Stocking (1983, cited in DeWalt and DeWalt, 2002) suggested that the process of participant observation should be divided into three stages: participation, observation, and interrogation. He insists that when a researcher uses participant observation they need to be aware of their position and the relations of power in the observed setting.

In this study, technically, participant observation in the qualitative natural form was used by both the researcher and the research assistant to record data related to the following:

1- The participants' engagement with EI
2- The participants' communication, including body language
3- The participants' behaviour and emotion

In particular, the process started as dispassionate observation (e.g. simply to know more about each participant and how he or she acts and reacts) and then shifted into participant observation to achieve more emotionally engaged methodology (Tedlock, 1991). Through this kind of relationality, intended to keep traditional empiricism of observation and at the same time to remodel observation practices in the fieldwork – regardless of the challenges - to satisfy the desire for deeper meanings or some kind of true truth (Spencer, 2010:33). Additionally, observing body language and communication was necessary to collect insight perspectives which can be gleaned from observing both supervisors' bodily and psychological proclivities. This is echoed in the statement of Davies and Spencer (2010:16) who insisted that considering, "…how field emotions affect the data we collect, frame, and interpret" as well as how emotions are often structured by, and arise from, the field encounters themselves" will help in gaining deeper understanding of how the concept of EI has been perceived. It is important to bear in mind that recent trends in adult learning focus also on somatic and spiritual learning as well as cultural functions (Merriam, 2008). Therefore, recording both the participant's behaviour and emotions would help in gaining further insights into the meanings of EI.

Being insiders suggested that the observation and collection of data would be carried out from a position of privilege, while the traditional way of doing participant observation as Stocking (1983, cited in DeWalt and DeWalt, 2002) suggests, requires understanding others by observing them and writing detailed accounts of their lives from an outsider's perspective. Gaitán (2000) suggests that when an insider researcher is using participant observation, he or she needs to consider their own feelings, thoughts and ideas developed during the study and reflect on them. Gaitán (2000) calls this reflexive– in which a researcher can reflect on "*the very process of personal change experienced by the researchers, in their own voices, frequently in the form of extracts*

from their field notes" (P.3). It was mentioned earlier that reflective diaries were kept and personal notes were taken regularly during each phase of the research. The RJ recorded feelings and thoughts and changes in the researchers' perspectives as well as both cultural influences and their positions as colleagues (insiders) on the one hand, and researchers (outsiders) on the other. In addition, they made it possible to gauge changes in the participants' attitudes towards the researchers themselves. Although they were aware that I am a Saudi ES who has worked and lived in the same context, they perceived me as a stranger (other) who left the country to study and has interacted with the West (UK). Some of them consider this interaction as positive and some of them consider this as negative, based on their judgements and prior perceptions. In this sense, my assistant and I considered ourselves outsiders, and because of this we recorded our own thoughts and feelings as well as theirs, which helped to a great extent control bias and manage the research.

Similarly, focus groups were used to gauge participants' group interactions with EI. Carter et al., (2014) argue that the advantages of using focus groups are that they are unlike individual interviews and allow the researcher to interact with different participants and also help participants to hear each other's opinions. This also involves brainstorming additional ideas and comments that would not appear in individual interviews. Researchers such as Duggleby (2005) reveal that although the process of collecting data via focus groups is an interesting process, this is rarely discussed.

It can be argued that the ESs who moderated the discussions perhaps did not control their role as an educator throughout the research. In terms of recording the focus group, audio recorders were active during the whole 4 hours of the workshops and the administrators were also recording notes and completing reflective personal diaries. Recorded audio was then transcribed independently and translated as a preparation stage towards thematic analysis.

3.6.3 The use of qualitative questionnaires

A questionnaire or survey is a data collection instrument that is usually used in quantitative research to gain quantitative data. However, in qualitative research an open-ended qualitative questionnaire can be used to gain perspectives and opinions in a fixed format (Miles and Huberman, 1994). In this case, a qualitative questionnaire was used, giving participants the chance to share perspectives about the topic. A qualitative-questionnaire furnishes the researcher with a profound insight into participants' perceptions of the subject or theme through an alternative formulation (Reja et al., 2003).

The design of an open-ended qualitative questionnaire is similar to that of a structured interview because the researcher builds the questions in a specific structured format without suggesting any restricted answers, unlike closed questions, which are used in a quantitative questionnaire with restricted options (Miles and Huberman, 1994). According to (Millar and Dillman, 2012) a weakness of the open-ended qualitative questionnaire is the heavy burden on respondents. Hence, it is possible that there may be much higher rates of item non-response than in other types of survey (McGuirk and O'Neill, 2016).

This study was a longitudinal study that aimed to critically examine and reflect on Saudi ESs' perceptions of EI. In the first phase, the researcher conducted semi-structured interviews that helped her to critically reflect on and examine participants' initial understandings and experiences of EI. Although the researcher was aware that freedom to interact is needed to allow participants to reflect on their experiences and ideas, the nature of the semi-structured interview with questions and prompts suggests that power and control lay with the researcher, who asked questions to satisfy the purpose of the interviews. Ultimately, the researcher needed the qualitative questionnaire to give the participants a researcher-free, power-free space to critically reflect on their ideas and

opinions (McGuirk and O'Neill, 2016). Moreover, Millar and Dillman (2012) argue that a written qualitative questionnaire allows participants to represent themselves in a way that is different from oral communication as they can take their time to reflect on their ideas (McGuirk and O'Neill, 2016). At the same time, it is a tool for those who prefer to express their opinion in a way different from oral communication (Millar and Dillman, 2012). Hence, a qualitative questionnaire was chosen as the third data collection instrument to allow participants to critically reflect. The questionnaire was designed in a way that allowed participants to reflect on their own experiences with EI from their first encounter with the concept right up to the present. One question asked participants to reflect on each other's experiences and then critically reflect on a few issues related to EI in the context of educational supervision in Saudi, as the workshop findings revealed. The last question requested participants to freely conceptualise EI in their own words. Participants were offered the chance to express feelings that were ambivalent or contradictory. Furthermore, the researcher's power would perhaps have influenced their initial responses somewhat less. Participants were given the freedom to answer spontaneously as they wished, using their own words. The qualitative questionnaire was not the only instrument used to collect empirical evidence, but it was the final one used, to reflect on the participants' experience throughout the entire study. The research did not depend on it, but it was used to enhance clarity and validity (Millar and Dillman, 2012). (See Appendix 6).

3.7 The use of a pilot study

In the literature, it is suggested that the pilot study, which is a small examination carried out before the main study, is limited to examining the data collection instruments including interviews and questionnaires (Lancaster et al., 2004). Polit et al., (2002) state that a pilot-study is frequently used to prepare for larger-scale study through trialling a

smaller version thereof. Baker (1994) suggests that the pilot study has commonly been used by professionals and researchers to try out and pre-test the selected research instrument. Thus, a pilot study is used to check that the instrument selected for the study is appropriate and will actually collect data relevant to a conclusion that is valid and reliable. Nevertheless, Abu Hassan et al., (2017) argue that the benefit of the pilot study is far greater than a test of the research instrument because in conducting a pilot study the researcher gets insight into the data entry, the weaknesses and the strength of the methods, the weaknesses in the process and study protocol and the possible risks in time and resources. Baker (1994) argues that around one-fifth of the sample should be utilised in the pilot. Although a pilot-study has an influential role in the improvement of appropriate and relevant research instruments, it still does not guarantee the effectiveness of the main study.

For this study, and in consideration of the fact that different instruments were used in different phases, different pilot studies were conducted. The main aims of the pilot studies were:

1. Ensuring that the research instruments were succinct and clear;
2. Testing whether the right applicants had been chosen for the pilot study (that they were sufficiently skilled and qualified);
3. Ensuring that the language of the instrument was applicable;
4. Ensuring the reliability and validity of the data collected;
5. Ensuring that the statistical and analytical processes were efficient and effective.

3.7.1 First phase: pilot study of the semi-structured interviews

For the first phase of interviews, a pilot study with a limited sample size was carried out. The purpose of the pilot study at this stage was to ensure not only that the main

critical issues arising from investigation of the literature were addressed, but also that the interviewer's questions addressed the research aims and objectives appropriately.

The first phase pilot study helped the researcher to address several logical issues that might have occurred during the main collection of data. The pilot study interviews helped not only to identify any problems with the questions but also any weaknesses in questioning skills. The pilot study was conducted with 4 classmates (2 male and 2 female) who were not participating in the actual study. As a result of the pilot study, weaknesses in interviewing skills were identified, after which the researcher attended a training workshop to enhance those particular skills. The researcher also altered several questions to clarify their purpose. Additionally, some amendments were made to the order of interview questions. For example: instead of asking the participant a direct question (i.e. How do you define EI?) participants were asked how they thought emotion was understood in their context. The participant was also given a chance to think about the concept under investigation. For instance: have you heard about EI before? If not, would you imagine what it would mean to you? Noticeably, the researcher intended to move from direct and limited questions into more comprehensive questions to reflect further insights and allow deeper reflections.

In addition, the pilot study was useful in several other ways that were explored to try to recognise increased awareness of EI in enhancing ES practices, while evaluating their contribution to developing leadership in education. It yielded the useful discovery that EI is a focus for the exploration of religious, cultural, gendered, and historical issues in the country. More significantly, it highlighted important questions hitherto ignored during data-collection. As a result, I amended the semi-structured interviews, adding a few questions that were useful in investigating other themes related to the research's aims and objectives.

3.7.2 Second phase: pilot study of the PowerPoint components

As was mentioned above, a PowerPoint presentation was provided alongside other research activities during the workshop's second phase. The PowerPoint presentation drew on theoretical bases and knowledge collected from Arabic and English EI literature. The presentation components were questioned and the professional opinions of EI experts were sought to ensure that the knowledge on the slides did not offer participants answers that would influence the flow of the discussion group. The experts were also asked if ideas were fairly distributed between all the presentation's slides.

3.7.3 Third phase: pilot study of qualitative questionnaire validation

A pilot study was also conducted for the questionnaire. Before administering an actual questionnaire, a pilot study is useful to see whether this form of primary data collection yields relevant results. De Vaus (1993) counsels researchers to make sure that questionnaires' ambiguities are resolved appropriately, which will help participants to answer in the most accurate and reliable manner possible. Moreover, surveys are often evaluated in such a way to make sure that redundant, inappropriate, and misleading questions are avoided. This is important because it makes sure that the research-instrument is used to gain the most reliable and consistent data available. Although a pilot study can be done in many ways, I felt that it should be conducted personally rather than relying on an electronic platform. As a result, it was administered by me in person to ensure that it proceeded as I desired. The pilot study was well designed and conducted and gave an indication of what results were likely to be, whilst also helping me formulate questions that ought to be included in interviews. To conduct the pilot study, I invited a group of 4 colleagues (ESs) who study in the UK (2 male and 2 female) to comment on the questionnaire design. The questionnaire was provided in both Arabic and English to allow my colleagues to reflect better on the clarity of the

questions in terms of translation. My colleagues commented about a few words (e.g. experience was amended to journey) which were consequently amended. One colleague suggested giving the participants enough time to return the qualitative questionnaire so that they would be motivated to spend more time answering the questions.

3.8 The use of thematic analysis as a data analysis approach

According to Bernard (2000) the purpose of the analysis of data is to make sure that the data obtained yield meaningful results and conclusions. The chapters outlining the results and conclusion state whether the research aims were realised, either fully, partially or otherwise. The most appropriate technique of data analysis is thus a matter of vital importance. In addition, in order to create meaningful as well as deeper interpretations of the data, it was necessary to consult different sets of theories that might help the researcher interpret the data in ways that reflect the researcher's voice. As explained in Section (3.6.2.1) a reflective journal was one of the main instruments used by the researcher to record her involvement and voice during the research. Interpreting such data and gaining a better understanding of it required reviewing important theories such as affect theory. Affect theory refers to the need to understand and recognise how things around us as humans would affect us. Affect theory also considers the effect of the atmosphere, as Brennan (2004) suggests that "*If I feel anxiety when I enter the room, then that will influence what I perceive or receive by way of an 'impression'*" (P.6). Understanding affect theory was fundamental to interpreting the comments left by the researchers: how they arrived, how they entered the workshop and other things, will affect what impressions they receive. On that, Ahmed (2010) commented: "*So we may walk into the room and feel the atmosphere, but what we may feel depends on the angle of our arrival. Or we might say that the atmosphere is already angled; it is always felt from a specific point. The pedagogic encounter is full of angles*"

(Ahmed, 2010 cited in Gregg and Gregory, 2010). In the data recorded by the researchers in the reflective diaries there were many occasions where the researchers left comments about how the participants were moving or acting and how the atmosphere influenced the room and the participants' interactions. In such cases, the atmosphere seemed one element that made participants respond to each question in each phase differently. Having understood the atmosphere, one could become more open to explanations, which in turn affects the whole process of research.

In the current wave of education research, it is noticeable that many academic studies tend to use thematic analysis as an approach to analysing qualitative data. The fact that it is a common approach to analysis appears to be one of the most common critiques of thematic analysis (Reicher, 2000). Boyatzis (1998) argues that although thematic analysis is one of the qualitative analysis approaches which have been widely used in social science research, this approach is poorly demarcated and rarely examined. Braun and Clarke (2006) reject this claim and agree that thematic analysis is a useful approach to analysis. Similar to grounded theory analysis, thematic analysis allows identification of the relationship between notions to create codes and then the creation of themes from the data that reflect the patterns of the outcomes. According to Braun and Clarke (2006) the flexibility in the six steps of thematic analyses can be seen as advantages if the researcher knows how to use this flexibility to go to the deeper meanings and analysis of the data. However, this flexibility can become problematic if the researcher ignores the actual meaning of each step in the process.

For example, in this research two of the main instruments used to collect data were participant observation and a reflective journal, which are rooted in subjects' feelings, thoughts, or attitude. In order to use thematic-analysis, the researcher is required to think about how to combine generating-theory with its facets of analysis (Braun and Clarke, 2006). Namey et al., (2008) argue that although grounded theory analysis gives

the researcher an opportunity to codify the data and create categories, thematic analysis allows the researchers to move beyond merely making calculations of non-ambiguous words, statements or ideas. The themes build on the indications, adapting and connecting them to raw data as the indicators for deferred-analysis. Joffe and Yardley (2004) advise researchers that thematic analysis should be used when there is a large bulk of data because although one statement can be useful as code, it does not reflect the larger story. In this research, although different data instruments were used to collect data, the data was gathered into one massive pool of meanings and thoughts and then analysed to meet the main objectives of the research.

3.8.1 The process of analysis in this research

Technically, several different sets of data were collected using the four different instruments (semi-structured interviews, focus groups, participant observation, qualitative questionnaire and reflective journals of both the researcher and her assistant). In order to organise the data, I created the following folders on my computer to store the transcripts and translated scripts:

1. Female and male phase one interviews.
2. Female and male phase two workshops including participant observation and focus group activities.
3. Female and male phase three qualitative questionnaires.
4. Jawaher's and Bader's personal reflective journals.

Then all these folders were stored together, creating a large bulk of data. The process of interpretation started as soon as the first interviews with the women were completed. In this research thematic analysis was the main approach used to analysis the data. According to Braun and Clarke (2006), there are six steps in a thematic analysis. Those steps were followed while analysing data collected from the semi-structured interviews,

focus groups and qualitative questionnaire. Below is a detailed explanation of the process.

1. Become familiar with the data. At this stage the researcher used many techniques to familiarise herself with the data. For example, she stored the data on a special drive on her personal iPhone device and kept listening to the records over and over again. Moreover, she reviewed the original and translated scripts, and the recorded data from each phase multiple times. Importantly, as the data collection proceeded, it was transcribed in Arabic before translation into English for the purpose of analysis, then it was important to keep moving between the transcribed documents and the original sources to ensure that there were no important concepts or ideas that had not been acknowledged during transcription (Braun and Clarke, 2006).

2. Coding the data: As the researcher became more familiar with the data, she started coding. In order to complete the coding process, the researcher used a Microsoft Word document, and used the comment feature to code it. This process was applied to all the data from all three phases. The most critical part of this was related to codifying the data collected from the workshops. The difficulty in codifying the data was not only related to the richness of the perspectives and collected ideas but also to the complications of the transcripts and checking who said what. At the same time, unlike the other phases, the workshops were divided into three sessions. So, the researcher had to be very careful in codifying all the data related to each session separately to ensure that data were properly presented, and later explained (Braun and Clarke, 2006). (See Appendix 7).

3. Searching for the themes: as the coding was completed, the process of searching for possible themes started. For this, the researcher started to search for a link to

combine all related codes together to create the themes. At this step, the researcher was careful not to force or drive the emergence of the themes, but she wanted the tree of codes to suggest the themes of data collected in each phase Boyatzis, 1998, cited in Braun and Clarke, 2006).

4. Reviewing the themes: as soon as the initial themes were identified, the researcher went back to ask the following questions. Are the themes understandable? Are the data connected with the themes? To what extent are the themes reflecting the data? Is there any sense of overlapping among the themes? Is there any possibility to identify sub-themes? Can I identify any further themes? Am I forcing any theme, or are the codes and data suggesting the themes. Asking all of these questions was fundamental to ensure that the identified themes reflected the data.

5. Final definition of the themes and sub-themes: the core of this stage was to identify the 'essence' of what each theme is about'. (Braun and Clarke, 2006:92). What did the themes show? How were the sub-themes related to the main themes, and were they clearly defined? Is there any relationship between the main themes? In this analysis, what concepts were ESs able to use as an overarching theme, what sub-themes could be related to these, and how were other themes that had emerged in other phases connected?

6. Completing the report. This was one of the most difficult steps because the researcher needed to be aware of the possible relevant theories (e.g. affect theory) that may have influenced the interpretation of the data. I started by linking each theme to the research-questions before supporting the meanings and ideas of each theme with quotations from the original's script (Braun and Clarke, 2006). (See Figure 2: The process of thematic analysis)

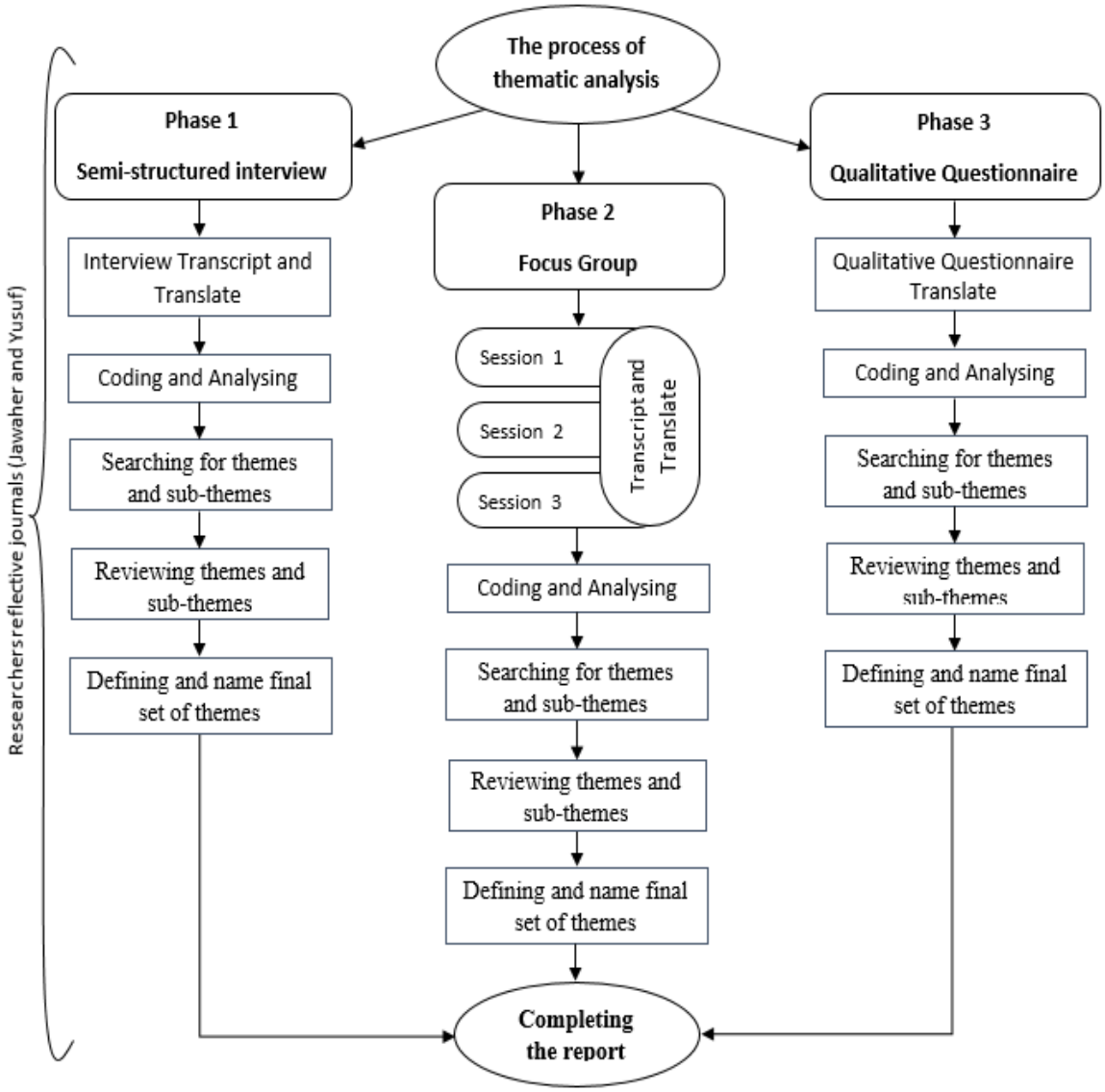

Figure 2: The process of thematic analysis

Significantly, there were some challenges when analysing the data. While I was in the process of interview transcription, I started to make some notes in an attempt to create an initial understating and familiarise myself with the data, as suggested by Braun and Clarke (2006). This was the case every time I accessed my data to either listen to the records or read the scripts. The data collected from the workshop was the most challenging, due to the large amount of information and to the number of instruments involved in collecting it. I did not find starting the coding as challenging as the first stage, maybe because I became more organised and familiar with my data and participants. The participants' words started to make more sense which in turn makes

the process of coding more convenient (Boyatzis, 1998, cited in Braun and Clarke, 2006).

Once I had reached the stage of making the sub-themes and searching for themes, a new challenge emerged, in relation to the terms and language I needed to describe the sub-themes. At this stage, I went back to the literature to make sure I was not using odd terms and also that I was using clear language that reflected the meanings. As soon as the sub-themes emerged naturally, I searched for key nodes in the sub-themes to make sure the main theme was not as challenging as in the previous stage, because I became more confident in my understanding of the data and the meanings the ESs were making. The data then started to take on a structure, and themes started to appear as they were without interference from the researcher. At this stage, and according to Braun and Clarke's (2006:92) advice, the researcher needed to "identify the 'essence' of what each theme was about. The critical part of this stage was how to name the themes without changing the originality of the data but at the same time selecting a name that reflected the actual meanings and values suggested by the data.

3.9 Ethical considerations

Ethical issues cover not only the moral principles and obligations identified by the researcher in relation to the participants, to maintain the integrity of the research participants and research community (Brinkmann, 2014). Also important is the extent to which a researcher is aware of the risks of the research context, and how to protect oneself and the other participants without influencing the research findings or validity. Answering such critical questions is never easy, especially when truth and honesty can bring political and social repercussions and lead to a high level of risk. Thus, the question is: how can researchers be honest, reliable and provide quality research without putting themselves and others at risk? The researcher is responsible for maintaining a

balance between the duty of care for participants, and professional responsibility for the research (Brinkmann, 2014). According to McNamee and Bridges (2002), the key ethical issues in research revolve around four different areas:

The anonymity and confidentiality of research participants. In the research literature issues of confidentiality and anonymity have been conflated and addressed in different textbooks and guidelines (BSA, 2004; SRA, 2003; BERA (2011). Wiles et at., (2007:2) argue that issues of anonymity and confidentiality are closely related because "anonymity is a vehicle by which confidentiality is operationalized". This study was conducted in Saudi culture, where privacy is a critical issue, taking into consideration the topic of emotion. Renzetti and Lee (1993) argue that studying sensitive topics requires a researcher to adhere to a research process that not only acknowledges the sensitivity of the topic but also the relationship between that topic and the social context within which the research is conducted. Denzin (2009) declared that emotion is not only a topic of research but is a main principle of human life. Therefore, to examine an issue such as emotion, which is integral to societal beliefs, is problematic in the Saudi context because people consider emotion to be a personal and private issue and they may not feel comfortable to speak about it. This made the research more complicated and required the researcher to make an effort to build trust and positive connections with participants using social codes such as respect, and acknowledgement of their individual circumstances. Awareness of this enabled the researcher to gain their trust and participants were able to open up. Cultural and ethical practices were in place to address any issues. A research assistant was hired to support the researcher to access male participants and before conducting interviews, participatory workshops and administering qualitative questionnaires the researcher provided clear instructions about how to protect participants' privacy and maintain confidentiality to her own high

standard (see Appendix 8). No identifiers were collected with participant responses (Renzetti and Lee, 1993).

Authorisation. In this study, authorisation implies seeking permission to interview the participants, conduct the participatory workshops and then distribute the qualitative questionnaire (see Appendix 9). In order to gain permission, the researcher had to submit a detailed plan to the Ministry of Education to get approval to start the research. In the plan, the researcher declared the need to hire a male research assistant to access male ESs, which displays consideration of the cultural barriers and a method of managing them. An informed consent form was prepared prior to the research in order to explain the aim of the research, participants' role, the procedures to be carried out, how the data would be used, and participants' rights. The form was read and signed by every participant before their interview started to make sure that they were fully aware of their rights and understood their role and part in the research. Participants were informed in full verbally about the purpose, methods, the right to withdraw at any time is they wish to do so, the intended and possible uses of the research, what their participation entailed and what risks, if any, were involved (BSA, 2004; SRA, 2003). (See Appendix 10).

The relationship with the funding body: the government of Saudi Arabia funded this PhD research. This meant that no research procedures or outcomes should harm the general positive image of the funding body. On the other hand, the research must be undertaken in an ethical, honest and professional manner. In order to overcome this challenge, the researcher explained in the methodology chapter and the literature review chapter the political sensitivity of the research and her own position and declared all permissions and procedures relevant for data collection, analysis, and interpretation of findings (Wiles et al., 2007).

3.9.1 Bias, validity and reliability:

In pure qualitative research the issues of bias and validity are important aspects which cannot be ignored by a researcher. These issues can be discussed from different angles. One perspective suggests that "validity" denotes the reasons for assenting to truth claims, or as Phillips (1987:19) called it "warranted assertibility". Where truth claims, as Norris (2007) argues, can be examined based on "*the statements of facts, descriptions, accounts, propositions, generalisations, inferences, interpretations, judgements or arguments. Irrespective of their form what is important is why we believe the things that we do and how we justify the claims we make"* (P.172). Scheurich (1994) argues the imperialism of validity; its prescriptive nature, demarcating acceptable from unacceptable research – stating that "*Validity is the determination of whether the other has been acceptably converted into the same, according to a particular epistemology*" (P.11). Norris (2007) argues that although such issues could be seen as challenges for research, as a corrective to researchers' faith in terms of technique and technical discourse, they do not assist practically very much.

In this research, the combination of data collection methods used during different phases with the same participants seemed to be a well-established strategy a researcher could use, to improve not only the validity of the research but also the worldview of each participant. This corresponds with the statement made by Mathison (1988:15) rightly points out that while different methods may produce different results because of the bias in each measure, [the use of] different methods may tap different ways of knowing. From different ways of knowing, different realities may be discovered. Different data collection methods were utilised to enhance understanding and help participants reflect their realities and opinions in different ways. I also made a commitment to honesty and objectivity in the process of data collection, analysis and interpretation to minimise the bias of self-deception. As I explained at the beginning of this chapter, I differentiated

between my own positions as insider and outsider and described the power relationship between myself and other participants' opinions and positions to minimise the bias of self-deception. I also avoided involvement in any personal or financial interests that may have affected the research or the participants' responses. Moreover, participants' anonymity gives them more freedom and allows them to respond without restraint (Walliman, 2005). In terms of including my perception of the research, it was one of the challenges because I was emotionally involved with the topic and the content. In order to control this potential bias, I approached all research-based activities critically, including my own work. Plans, records, notes and correspondence with the ministry were kept. The reflective personal journals were used to record emotions, feelings, actions and reactions from very early stages of the research right to the end of the data collection.

From another angle, a number of authors, when they come to discuss the issue of validity in qualitative research, debate the adequacy of conventional norms of validity and the ideology that drives them. "Validity" refers to the degree to which a study actually measures what it purports to measure; whether "the truth" is accurately identified and described (Givens, 2008). Validity is increased by the use of specifically prescribed and well-entrenched procedures and strategies (Whittemore et al., 2001). Reliability is described as the dependability, consistency, and/or repeatability of a study's data collection, interpretation, and/or analysis (Givens, 2008). Therefore, discussions of validity and reliability are not only about the quality of the research but also about issues that might devalue it. One major challenge in qualitative research is how to prove the quality of research without a clear understanding of what "quality of research" means (Whittemore et al., 2001). Punch (2005) argues that in qualitative research, a researcher is expected to discuss the validity, trustworthiness and reliability of the research to justify the value of the research, which reflects the quality. In terms of

trustworthiness, Punch (2005) suggests that there are four components of trustworthiness: credibility, transferability, dependability and conformability. Moss (1996) inquired how reliability and validity can be approved if the collected perspectives generate ethical and political concerns. He asked "Who has the authority to construct and evaluate knowledge claims" (P.26)? From an interpretive perspective, Eisenhardt (1989) recommended that the researcher should first formulate a broad research question, and then establish a systematic data collection process and ensure access to participants to create strong triangulated measures. Consequently, in this purely qualitative research, I have combined three different data collection methods, to strengthen the findings by combining participant observation with interviews and qualitative questionnaires. Furthermore, Lather (1993:683) highlights the importance of "authority" and uses the word "crisis" to emphasise the importance of this issue in qualitative research when he speaks of "discourses of validity that appear no longer adequate to the task". Insisting that the "crisis of authority" can be identified in all knowledge systems. As a Saudi citizen, I was aware from the beginning of my research that there would be issues I could discuss as well as those I could not mention. Indeed, as a female, there are even some settings I cannot access. Being aware of such restrictions affected my selection of a topic and way of thinking about my research questions. My intention has never been to challenge authority, because I understand that challenging the power of authority will not help me in my mission to understand the current meanings of EI as these have been introduced, or the renegotiation of those meanings in response to the contextual and cultural needs of the participants.

3.10 Reflections on challenges faced by the researcher

Cultural struggles: Reflection played a major role in recording changes in learning and transformation of awareness with reference to my experiences and struggles with

understanding EI. My reflections explore the intellectual and emotional shifts and tensions I experienced while I was facilitating debates about the meanings of EI. In qualitative research studies, the voices of participants are mirrored by the data, collected via instruments such as interviews (individual or focus group), a personal reflective journal reflects the voice of the researcher as he or she participates in the research. In this section, I offer my own personal account of the struggles I experienced with EI. My master's degree study introduced me to a particular traditional research paradigm (e.g. a mixed methods research approach). My range of work experience guided me to work with particular groups (e.g. teachers and ESs), and my adventurous nature (which prompted me to leave my comfort zone in Saudi to experience studying in the UK) led me to go for exploration, discovery, creativity and revolutionary choices in my research paradigm as characteristics of my research. As well as this, on the basis of my personal values and faith system, I believe that I have, and am responsible for, my own voice. At the same time, I believe that others also have their own voices and have the right to participate and contribute. It is my duty as a researcher to hear their voices, as they have agreed to share them. It is my duty to reflect their voices as I am reflecting my own voice.

3.10.1 The concepts of power and empowerment in the context of the study

One of my struggles has been due to my position as leader in a very rigid hierarchy. I feel that the educational supervisor's voice has to constantly strive to assert itself in the bureaucratic context of education, and as a doer with an orientation to action I believe in the significance of process in achieving goals and outcomes. "Power" and "empowerment" are important notions in my research because linking them to emotional terms will help to reflect their cultural and ideological roots, as Zembylas (2005a) has said. In this section, I would like to explain briefly how these two concepts

are interpreted in the context of this study, both theoretically and empirically. This interpretation is limited to the purposes of this research, which explores the understandings of the concept of EI as introduced to ESs. Theoretically, I found it challenging to interpret the concept of power, which is complicated and layered. However, it is essential to summarise some of Foucault's key ideas, which are influential in shaping current understandings of power. He shows how it can be constitutive and not merely restrictive, how it flows among people, and how it can be interpreted in the context of this study. His thoughts and understanding seemed pioneering compared to previous approaches to understanding power. Therefore, it appears a challenge to align them with earlier perceptions as *power is diffuse rather than concentrated, enacted and embodied rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them'* (Gaventa, 2003:1). Foucault (1981) presented power as something mysterious, which flows and recedes between individuals who are seen and considered to be agents of power. Therefore, as a vehicle of power a leader can only fuel its ebb and flow. Power is understood by Foucault in a more positive way. His conceptualisation of power is not reduced to a discussion about domination or possession of power. He sees in power a constitutive force that is everywhere' and 'comes from everywhere' so in this sense power is neither an agency nor a structure but a constitutive element that regulate practices (Foucault, 1998:63). Giddens (1997) drew on Foucault's account but sees power as intrinsic to human agency. However, Foucault (1981) proposed power to be an always inclusive but sometimes hidden idea. In fact, Giddens (1997) adheres more to the understanding that individuals (ESs in this research) as mindful agents and knowledge seekers are creatures who have power as the ability to create and to make a difference. Noticeably, between the views of Foucault and Giddens there is a better possibility to generate productivity. Generative/positive is one aspect of power and

restrictive/negative another; however, both imply the production of knowledge, discourse and subjects. In that sense productivity and as a result empowerment can be considered to be a third component of power. The difference between Giddens and Foucault is that while the first has a concept of power as generative, the second ignored the idea that there is only one choice between 'power over' and 'power to' by claiming that power is neither an empowerment, potentiality or capacity [generative power], nor a relation of domination [repressive power] (Torfing, 1999:165). Yet I would tend more to accept, according to my experience in this research, that power begins from the self (as Giddens says) if the individual was given the chance to consider the sources of power he or she has. But as Foucault (1995; 2002) suggested, it is not an imposed, coercive or authoritarian energy that obliges individuals to perform actions opposite their aspirations. Rather, power enables people – to resist or maybe to accept- to become more productive depending on how it is interpreted (Cammaerts and Carpentier, 2005).

Empirically, in this research I was fascinated by how a change in the position of leaders in the workshop setting led to a change in the way they perceived power. In the workplace, where the ministry of education has legitimate authority to enforce the rules, submitting to this generated either resistance to, or acceptance of, EI. There were some cases where ESs, such as Fatima, attempted to declare her submission by forcing herself to learn about EI (see section 4.2.1). However, there was a lot of rejection of the concept when power was used to force acceptance. On the other hand, in the workshop setting, the ESs created their own space of power. That power helped them to produce a new reality; it produced domains of objects and rituals of truth (Flaherty, 2018). '*The individual and the knowledge that may be gained of them belong to this production'* (Foucault 1991:194). To illustrate, Foucault (1991) suggested that the relations of power among individuals are habituated by thoughts that are culturally produced and that these types of power relations represent a space of both tension and resistance (Dalgliesh,

2009). This can explain how individuals resist or react to the influence of power and how organisations in society utilise their status to exercise power on persons or groups. As such, power operates at different levels, including the micro level (Cammaerts and Carpentier, 2005; Apple, 2015). Foucault's understanding is that any application of such power should not be considered negative but rather should be seen as an opportunity for promoting change in behaviour; resisting individuals can be perceived as an active dimension as an individual will take a more active role in resisting-positively - power imposed from above. Power relations exist in all types of relationship. As Foucault suggested, productivity can be identified when this type of resistance is exercised because by practicing resistance, an individual is producing new ideas and promoting new behaviours (Foucault, 1991; Cammaerts and Carpentier, 2005).

Another aspect of understanding the concept of power is connected to knowledge. Foucault explained that "*power and knowledge directly imply one another; that there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations*" (Foucault, 1977:27). This mentality was observed in the context of the ESs, regardless of the power of the hierarchy of ministry of education, and of the positional power to lead given to them as leaders. When it came to practicing EI, some ESs struggled to comply with (the knowledge of) the concept imposed by the ministry, while the structure of the workshop was flexible, to regenerate a productive - positive - power to negotiate different conceptions of EI that allowed the emergence of a new, or different, understanding of EI. This harmonises with Foucault's view that power stems from the bottom up and takes on much more of a low profile. Power was seen in negative terms when it was understood as controlled by the hierarchical structure of the organisation (Weber, 1978) and people in traditional societies submitted to this power. Nevertheless, instead of a rigorous interpretation of hierarchy, Foucault proposed that minute

decisions produced among people can be grouped together, without any kind of logical order or law as a means for power to exist in a localised way (Flaherty, 2018).

This also brings to the discussion the idea of the legitimacy of power in relation to knowledge held by the authority. Weber (1978) suggested that in a modern society authority takes its legitimacy from the law (where power-knowledge relations exist in the law) while in a traditional society authority is inherited by one generation from another (the knowledge -power relation exists in the values of society). This latter is the case in the Saudi context. In contrast, the workshop setting can suggest a new type of authority generated by the equality of shared power gained by negotiation. The participants in the workshop had equal opportunity not only to negotiate and share power relations, but also to access knowledge about EI. Freire (1970) explained that the banking concept of education (EI) implies that educationists (decision-makers) can have a negative influence on learners (ESs) using their constrictive-power. According to the banking concept education is seen as a process that is characterised by those at the top of the hierarchy depositing knowledge into the minds of those at the bottom who tend to store and practice information provided from the top (Flaherty, 2018). In this regard, receivers of knowledge passively accept the information deposited in their minds and have no space for negotiation or critical thinking. Nevertheless, in order to help learners use knowledge to build more creative minds, educationists are recommended to present learners with challenges that encourage them to critically reflect on societal and power structures, and the way such issues influence learners' learning and lives. "*can develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation"* (Freire, 1970:83). This in turn leads to opening a space for the practice of more power, or as some scholars refer to it "Empowerment" (Flaherty, 2018).

Going back to the aim of this research, which focused on exploring ESs' initial understanding of EI and the change in their understanding of the concept as further learning and debate took place, should indicate how power has been interpreted. Participants made initial meanings of EI by using their power-knowledge exercise as a technique to influence other participants' prospections of EI.

I explained earlier that for power to become transitive – to move from being negative to become more positive, there is a need for an agency to move the power from one space of negativity to a wider space of positivity. Understood like this, power could be seen as a source of opportunities for ESs to improve their leadership practices. Those opportunities are not only available in their positions as leaders, but also in their beliefs that they hold the rights to the position that humans have power in their being (self-power). Self-power is the power of the leader that comes from their awareness that they can lead not because they have authority, but because they are responding to the spirit of their role. Nevertheless, self-power is not conditioned by the role or the position, rather it is restricted by the context and conditions of the support available for ESs to be leaders (Alduish, 2012). In the ESs' context, their self-power, guaranteed by the position, was limited by challenges and obstacles in their workplace context. At this stage of awareness, empowerment appeared to be a leadership practice to facilitate the workplace social context to help ESs be aware of their opportunities to practice the power they owned. In this study, empowerment means to facilitate the process of sharing power with employees (ESs) by enabling them to set their own work context and related goals, and to solve problems. These meanings help dissolve the rigidity in the hierarchical structure of leadership in the context of Saudi education, making it more flexible and sharing power. Abdul-Kareem (2001); Alabdulkareem (2014) stressed that ESs in the Saudi education setting should be empowered to express their perceptions and voice their training needs. The research assistant in this study (2018) reflected this

when he commented that I realised that in the current practice of training leaders - instead of empowering them as leaders - the ministry is taking the spirit of leadership away from them. During the long years of training, leaders were never asked in open conversations what they wanted to do and how they wanted to do it.

The opportunities to practice power that are shared through the position are limited by a rigid structure of power. Yes, the ministry collects feedback after every training, but the data is collected mainly to prove that the training has happened. This research would propose a different method of training for leaders that could give them their leadership back. Leadership training is provided to enhance the productivity of leaders, but while they are in training, the lead is taken away from them. How can they be engaged and motivated in their work as a leader? The researchers in this study, in different ways, may have empowered ESs to share their emergent meaning of EI by providing them with more space to discuss their cultural needs. However, at the same time, I understand that this is a more complex matter that is not only related to the outcomes of official training in ESs, but to the top-down management model of the Education Department and the political dynamics in Saudi Arabia (Almudarra, 2017). Having to contemplate giving up power, in any sense, may be perceived as threatening to the status of an individual who has it, especially in a complex cultural and political context which has a rigid and hierarchical system, such as Saudi. While those who have it may refuse to give it up, as a means of preserving their very power, they must be conscious of the consequences of their use of it (Al-Rashid, 2016; Flaherty, 2018).

As a summary of the prior discussion, power and empowerment were seen as two sides of the same thing. However, there are different interpretations of power. In some cases, it can be constitutive and not just restrictive, and flows in diverse ways among leaders in an education leadership setting. This sums up very briefly the ideas of theorists such as Foucault and Giddens. Although I agree that power can be constructed in the

hierarchy of an organisation, I move more towards Foucault's view in which power is not tangible, but instead is "always already there" because it exists within multiple different relationships, and never outside of them. Thus, educational leaders in Saudi will never be 'outside' power relations". The ESs were restricted by the power of the (education) authority, but at the same time, they expressed a sense of resistance – a will - to go beyond authority to promote - hopefully- change. Foucault suggests that it is possible to change power relations (Apple, 1996) through negotiation. This was approximated in the workshop setting where sharing power led to significant empowerment that helped to negotiate a new understanding of EI. In fact, the traditional exercise of power embedded in Saudi cultural and political contexts and the hierarchy of the organisational structure in which ESs perform their daily duties made promoting change and opening the doors for different understandings of educational leadership critically significant. Therefore, the claim that promoting change by introducing knowledge into the Saudi educational context would be easy, could not be directly accepted (Al-Rashid, 2016; Flaherty, 2018). Clearly, power and empowerment are larger and more complicated than I have briefly explained here. However, a detailed analysis of power is beyond the scope of this research.

In this sense, emotions and feelings generated by any participant involved in the research (including myself) are not private or encapsulated in a closed mind and space "*but rather open to the larger social context in which power relations are created through social conventions, community scrutiny, legal norms, familiar obligations and religious injunctions*" (Rose, 1990:1). I have discussed (in section 3.4) power relations based on my positionality as both insider and outsider and have explained how this influenced my aspiration to be a reflexive researcher. From another perspective, my initial understanding of EI was connected to the image the Department of Education suggested to us as ESs during the training course. It took the trainers 3 days to introduce

the concept fully to us. The course was designed to enhance ESs' practice of leadership, and it was suggested that EI could help promote more effective leadership skills in the context of Saudi educational supervision. I remember that feelings of excitement were very high, because every delegate (male and female) thought that the course would shed new light on old schools of leadership. However, when the course finished, the idea became more real due to the sense of confusion my colleagues and I started to experience. This confusion got worse as colleagues started to communicate what they had achieved during the course, and what the trainers had taught them. It emerged that the concept of EI had been taught differently to men and women. In the women's course, the focus had been on the use of EI to enhance their personal lives (e.g. to solve family and relationship problems, advice about how to deal with their husband and children) but for men it had centred more upon the use of EI in the workplace and in their professional lives (e.g. how to use employees' emotions to motivate them). This difference made me feel uncomfortable at the time and I questioned why the men's EI course was taught so differently? Why did training materials produced for men emphasise leadership issues, while the women's course was concerned with family issues. However, at the same time, I suspected that the course authors customised the women's course to emphasise specific cultural differences and perspectives on female leadership. This doubt has remained valid until the moment of completing this chapter as I was not able to find further explanations of why the training courses were designed in this way.

Notably, this doubt inside me was not driven by any understanding of the power of politics over education, as I did not understand anything about gendered stereotypes, or that these were open to debate. However, I am now more aware of the cultural prospects of female leaders. My awareness of this issue arose in discussion with one of my ESs. According to my notes, she was concerned about the extent to which men dominate

leadership and management positions in the Saudi education sector even though educational supervision is seen as a job suitable for women. This is an important factor to bear in mind, as many decision-makers worked their way up to management positions using skills gained while they were working as ESs. A few participants, both men and women, were initially deterred by the word emotion itself, and they rejected the proposition that EI might be needed in the workplace. Some of them replaced it with other words, such as respect or commitment. Although leadership includes soft skills, a couple of female ESs seemed to cleave to a masculine understanding of an ES's identity, as it appeared to be consistent with versions of educational leadership in the Saudi context with which they were comfortable. These kinds of debates made me more aware of this issue and I would suggest further investigation (see the concluding chapter).

Struggling with the concept: "*Once, in my father's bookshop, I heard a regular customer say that few things leave a deeper mark on a reader than the first book that finds its way into his heart. Those first images, the echo of words we think we have left behind, accompany us throughout our lives and sculpt a palace in our memory to which, sooner or later—no matter how many books we read, how many worlds we discover, or how much we learn or forget—we will return*". (Zafón, 2011:4). The words of Zafón mirror the story of my experience with EI, and left a deeper mark on my thinking about EI. The story of my experience with the concept began as I questioned its popularity and asked why it had been introduced into my context. Further, I noticed the high degree of interest it attracted, even though people do not know much about it. I asked a few people what they knew about EI and they directed me to the advertisements. Reflecting on how my experience with EI began, and how it was introduced to us in the Saudi educational context was vital and gave further insights into my awareness of the need for this research and how the experience of my colleagues

drove me to ask even more questions. How and why could each of us understand EI differently? My initial thoughts were diverted towards thinking about how their awareness of EI had been created and how living through new learning experiences would lead to the emergence of new awareness.

I was convinced that EI was the idea that would change my life and add a lot of new skills to my leadership practices. However, as I attended the training course, its attractions diminished. I saw the same thing happening to my colleagues. At that time, I started to question the concept - where it came from and how it had been addressed in the literature. A few key authors including Ibn AlQaim (1340) and Al-Gazzaly (1349), Boler (1999), Andreotti (2010), and Alkurdi (2015) greatly influenced my line of thought and are therefore very significant for this research. Their work guided the formulation of the main objectives for my study. The philosophical ideas I derived from reading these authors contributed greatly to helping me articulate my assumptions and questions concerning the key areas of emotion, emotional intelligence, and cultural identity. In their discussion they made me aware of the connection between different entities, including cultural factors; such as Boler's (1999) reference to emotion as an entity that cannot exist independently but which has the capacity to be exercised in different contexts. My struggle to review their ideas made me more open to other people's thoughts and emotions in relation to their contexts.

Struggling with language: The existence of a linguistic dimension and the challenges arising from this are mentioned on many occasions in this study. As a challenge, the issue was not just with the translation or the sensitive language of the topic, but also to think in Arabic and write in English, because language points to the culture of a particular social group. To overcome this, the researcher engaged in deep and regular conversations with English colleagues and friends to learn from them how culture and

ways of thinking are connected, and then to be able to reflect the research from the minds of Saudi participants to the minds of English readers.

Challenges with Translation: In Chapter 2, the issue of the transformed and translated concept of EI was explained. I conducted interviews with ESs in Arabic, prior to their translation into English. With this in mind, an Arabic version of the final findings was provided for participants to make sure that their contributions were appropriately reported in the research. Nevertheless, I sensed that the translation may have deviated from participants' intended meanings to a limited extent. Therefore, to ensure validity, I hired a professional Arabic - English translator to work with me on the main terms, and terms for emotional intelligence used in the literature, and how these should be used in the education context. This stage was very difficult because it required a comprehensive investigation of the Arabic literature on the topic in order to understand how Arabic written resources translated EI terms, validation of the translation with the specialist, and then taking this back to participants to seek their approval. The translation in this research was thus like a creative art that helped me transfer the views of participants from one context into another (Al-Amer et al., 2015). This art not only involved the linguistic or literate dimension of meanings, but could also be culturally complicated, especially when religious scripts and terms were involved. It was not only about establishing meanings, but also about demonstrating the depth of ties to culture and religion. In this research, the researcher encountered the challenge of translation at different stages of the research process, starting from the first phase of understanding how the meaning of EI was translated from English into Arabic literature, through to the interviews, then the workshop and finally the qualitative questionnaire.

As a researcher, my duty in the translation was to ensure that the original clarity, coherence and meanings of participants' utterances were all adequately reflected. I had to visit professional sources and websites that provide different translations offered by

different scholars, read all the different meanings and go back to the participant's script to make sure that the selected translation served the meaning the participant intended to emphasis. Ercikan (1998) argues that translation may lead to inaccurate or unclear data, and this remained my focus, which I addressed using back translation to highlight any inconsistency. The translation and back translation of data ensures that the validity and reliability of the data is not compromised.

The motherhood challenge: Being a mother-researcher not only implied time-management issues, but also involved lots of emotion. Overcoming this challenge required her to build up a new way of communication, both with her participants and with her children; to negotiate priorities and be more flexible in managing the study, family activities, emotions and time. Although the researcher attempted to practice her skills in managing time, she failed on some occasions to cope with the high pressure and demands of the research. Her failure to cope did not influence her research particularly but had more impact on her personal life as a researcher-mother. The challenge of time did not make the researcher walk away from her research; rather it made her more aware of the priorities in her life and how to manage them.

Struggles to get a more critical academic insight beyond religious restrictions: one of the most difficult struggles was related to achieving a level of critical thinking, especially when discussing issues related to Islam, in ways that would be academically acceptable. Importantly, Islamic literature is rich with different narratives that require people to think and search for more insights. However, in practice there is a significant body of research concerning the restrictions imposed by religions, showing how they can limit people's ability to think and debate beyond specific constraints. I had already experienced how some people used the power of their knowledge of the Quran and Sunnah scripts to hinder others with less knowledge from developing more critical thought, when the ideas were rooted in religious debate. During my research I again

experienced the power of religion and how some people in my context would use it to restrain others, preventing them from expressing their thoughts. As a Saudi Muslim professional, I am always concerned about the role that religion plays in shaping the way of thinking. For me, as a result of my research, I have found that Islamic and Qur'anic scripts related to critical thinking are varied, and that Islam, in the words of Allah, encourages different types of evidence for critical thinking. For example, the Quran encourages people - believers and non-believers - to reason. Words that mean "reflection" and "reason" are used many times in the Quran. Contemplation (tafakur), reflection (tadabbur), understanding (tafaqquh), and reasoning (taakul) are concepts that involve a critical observer, reader, or listener. This applies also to other religions, such as Judaism for example, which asked the sons of Israel to be critical about their learning. Hence, the problem seems not related to religion by itself, but to the people who go "all in" on religion and cannot afford to be critical because it could lead them to question their beliefs. This affects everything they do and their principles. The same mindset that allows someone to diagnose a bad circuit board design will quickly start throwing up red flags when turned towards any religion. For me, I believe that in theory religions could be a source of great empowerment for more critical thinking. Nevertheless, the fact that some people would abuse this and make from religion's rules their own-man made rules to gain more control and then to prevent others from being powerful is what makes the restrictions in religion prevent humans from being more critical (Al-Qarni, 1998).

3.11 Conclusion

In conclusion, this chapter has discussed issues around the research paradigm, as well as the justification for selecting interpretivism over other approaches. The interpretivist philosophy was chosen because of its lack of a rigid framework and structure, and its

adoption of a flexible and personal approach that could capture variant meanings in human communication. Furthermore, the researcher adopted an explanatory approach to the research in order to explain the use of EI in educational supervision in Saudi Arabia. This allowed her to identify the critical factors that influenced the way that ESs perceived EI.

I selected a qualitative research design and the data was captured through the use of open questions in semi-structured interviews, participatory workshops, and qualitative questionnaires. These yielded useful data that allowed me to pass from general knowledge and insight to a much more specific understanding. The pilot study helped make sure that the questions were useful for gaining the knowledge and information I required. Data collection and analysis involved an inductive approach of interpretation of participant perceptions and experiences of EI. Themes emerging from the data will provide insight into the use of EI among ESs in the context of the Saudi Arabian education system. The chapter below discusses research findings.

CHAPTER FOUR

FINDINGS

4.1 Introduction

This chapter discusses the findings of the research, based on the perceptions of six Saudi ESs, three male and three females. Interestingly, each had his or her own unique experience and way of thinking, and these appeared in their perspectives. Noticeably, participants limited their understanding of EI to Goleman's model as a benchmark. This could be explained by the popularity of Goleman in the Saudi market over other EI scholars. Participants took part in three different phases of this research (pre-reflective period, a discussion period and a post-reflective period). The first phase allowed them to examine their initial understandings of the transformative meanings of EI, followed by the second phase that explored how their understandings and awareness were influenced by a workshop discussion and negotiation of EI. Finally, the third phase illustrated whether they were able – over the course of the study - to develop and re-negotiate their awareness of EI.

During the three phases, data were collected from multiple sources, namely semi-structured interviews in the first phase followed by participant observation and focus group in the workshop second phase and qualitative questionnaires in the third phase. The use of personal reflective diaries by the researcher and her assistant was a main activity during all three phases.

This chapter presents the findings in terms of the themes extracted from each phase. Section 4.2.1 discusses Saudi ESs' initial understandings and perceptions of the transformative concept of EI, as introduced to them through formal and informal channels. Section 4.2.2 illustrates different understandings of EI between acceptance and resistance; it analyses the data to gain a deeper perspective and more insight into the factors that shaped supervisors' perceptions of EI. Section 4.3 introduces the Saudi ESs'

re-negotiated conceptions of EI in the workplace; it explores whether the meanings attributed to EI have changed and makes suggestions about the factors that have led to any such change(s). Sub-section 4.3.1 looks at how participants were sharing and communicating their ideas of EI, to give more insights into how the meanings and the concepts of EI were discussed and negotiated. Bader's and Jawaher's reflections contribute to this general account of the findings. Section 4.3.2 presents the challenges that influenced the participants' meaning-making of EI in Saudi educational workplaces; it analyses the main challenges that affect supervisors as well as analysing the possibilities, suggestions, understanding and practice of EI in workplace contexts. Section 4.4 discusses ESs' changing awareness and the emergence of new and re-negotiated meanings of EI; it also analyses further reflections on the renegotiated meanings of EI and how participants' awareness changed over a long period of time, with the aim of reflecting on the whole experience, and also to validate or corroborate the findings of the study. Section 4.5 provides a brief summary of the overall analysis (see Figure 3: Findings themes and sub-themes).

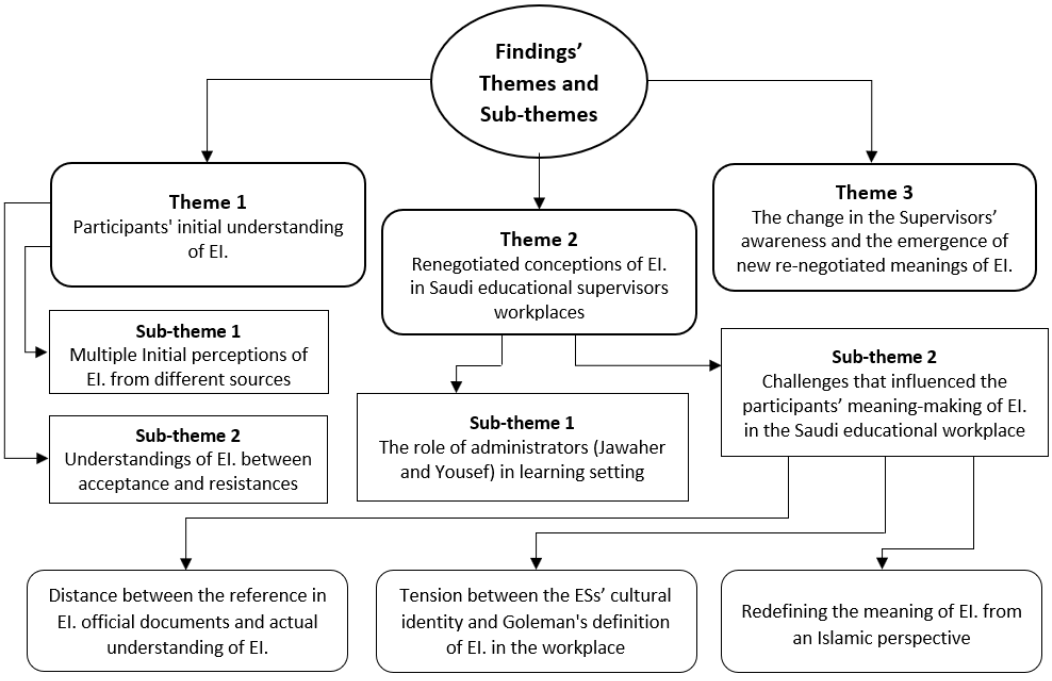

Figure 3: Findings themes and sub-themes

4.2 Participants' initial understanding of Emotional Intelligence

This phase presents data that approaches the first research question: How did ESs perceive the introduction of the concept of EI to the Saudi educational supervision context? The themes suggested in this section explore the initial meanings and factors that shaped ESs' perceptions as a result of their interaction with the concept of EI through different formal and informal channels (e.g. formal training, self-learning and private commercial courses).

4.2.1 Multiple initial perceptions of EI from different sources

EI was introduced into the context of Saudi ESs on the grounds of education policy-makers' wish to promote change to the practice of educational leadership. By this suggestion, therefore, EI courses are required training and ESs attendance is compulsory. A few participants declared that the educational management had made the decision to provide EI training courses based on the assumption that ESs and leaders are oblivious to the emotions of other stakeholders involved in their daily practice. Fatima said:

> *"They [management] think that we need training to learn how to assess headteachers, teachers, and our colleague's emotions to be able to lead them effectively". (*Fatima, Interview)

The decision-makers want ESs to have empathy to be able to empower others to establish supportive social networks and sustain a positive working context. Sami commented:

> *"I understand that the one who suggested this concept [EI] into educational context has a good intention to bring all [educationists] together". (*Sami, Interview)

However, the ESs did not agree that EI was the solution. Fatima, who was forced - as she said -to attend a training course, thought that the whole idea is:

> *"A waste of time and money".* (Fatima, Interview)

Ali recognised that:

> *"…at the end of the day, it is nothing more than just another business that is evolving into a multi-million dollar training industry".* (Ali, Focus Group)

Even Ali, who had attended a private course, described required training in EI as a "stupid" concept. This word was also used by Fatima because she was not convinced that she needed a Western concept in her life:

> *"This concept is stupid and it does not belong to here [Saudi context] or to me at all. They [government] think that forcing a Western concept will make us Westernised but the fact is it would not. We have our own values and religion".* (Fatima, Focus Group)

The voice of resistance can be heard in Fatima's comment because she feels threatened and forced. When she was asked why she thinks the training course was compulsory, she responds:

> *"It is one of the courses suggested by the authority as a part of a holistic professional training programme".* (Fatima, Interview)

Thus, the training is not occasional or random, but is rather part of a plan. This suggests that the decision-makers who made the plan should have thought carefully about every aspect before putting it into practice. This makes us question whether the government verified the EI course with professionals before putting it into practice. In this research, when the participants were asked whether they think that the training provided to them has been verified, they all respond negatively to this question. Ali went so far as to state that:

> *"You must be joking to ask me this question brother. We are vulnerable people, they are using us to experiment their ideas if their ideas are valid or not. West is using us to test their ideas' capabilities". (*Ali, Focus Group)

Fatima and Ali's responses imply personal anger and fear that the 'foreign' concept of EI is threatening them; for example, from Fatima's perspective, the concept of EI might threaten her original religious identity. She describes it as stupid because she feels that it does not belong to her context or harmonise with her culture and religion. She is defending her cultural identity, out of fear that it will be taken over by a Western concept, as she said. This suggests that Fatima's initial perception of EI is influenced by her loyalty to her religious values. This can be seen in the consistent use of the Quran and Sunnah (the record of the Prophet Mohammed's words) as references in her argument, and her references to her Islamic values and ideas. As she said:

> *"We have our own values and religion and we will be always having them however hard they have tried to influence them. …We should defend them [religious values] because those values are our identities".* (Fatima, Interview)

However, when Ali described EI as a stupid concept for a different reason, he justified it by saying:

> *"I knew that he [Goleman] was impacted by his wife who was hypnotising people to work with their unconscious minds and he came to claim EI to control the conscious mind in the same way, which I think stupid".* (Ali, Interview)

Ali had previous knowledge that suggested Goleman did not build his understanding of EI upon clear theory and knowledge. This made him doubt the credibility and originality of Goleman's conceptualisation of EI. Hence, Ali's initial perception was built upon his lack of trust in the validity of the idea of EI.

Interestingly, both Fatima and Ali had based their perceptions of the concept of EI on their evaluation of the *initial source of knowledge* that introduced them to it. While Fatima's perception was built upon her pre-judgment of knowledge about EI, upon her religious loyalty (and critical opinion of the government), Ali's was built upon his criticism of Goleman's originality and development of EI.

Contrary to the views of Fatima and Ali, Maha and Sami perceived EI as:

> *"Powerful skills to enhance the practice of leadership".* (Maha and Sami, Interviews)

Maha, who had not attended any training course, and got her knowledge about EI from different channels, including only Arabic online resources, saw that:

> *"I do not think Goleman intended to mislead us. We should be thankful to Goleman because he allowed us to translate his work and learn from his knowledge".* (Maha, Interview)

Consequently, without questioning the concept of EI, Maha had made up her mind that it is a powerful skill, began by defending the West and believed Saudis should be grateful because Goleman gave them an opportunity to learn about his ideas. Sami, who had attended an official training course, declared that:

> *"If EI was not a useful idea, the Saudi government would not spend money and time to train us".* (Sami, Interview)

Comparing the statements of Maha and Sami, it might seem that Maha was dazzled by the West and by Goleman's ideas and that these affected her initial perception. However, Sami referred his trust in the concept to his trust in his government which transformed the concept of EI into the Saudi education context. This might suggest that Sami may not be fully convinced that EI is helpful in terms of enhancing leadership practices, but he accepted them because they are proposed by the government. Neither

Maha nor Sami was interested in EI *per se.* Rather, their interest was in the power behind its delivery. Maha saw its power as connected with its Western source, while Sami saw its power as connected with his government – which in turn made EI credible.

Samah was the third female participant, and she had developed her knowledge of EI after first attending an official training course and then conducting a personal search to develop a better understanding of the concept. She described her own perception as:

> *"…if I am speaking about self-awareness as an element of EI. In the Emotional Intelligence understanding we are requested to have greater certainty about our feelings so we become more polite in our lives. But in the Islamic understanding of self-awareness we are requested to build up a healthy relationship with Allah, ourselves and others. We are requested to achieve more complicated emotions and duties".* (Samah, Interview)

According to Samah, what is missing, therefore, is the cultural element of the concept that communicates with her values and religious system. She thought that EI as presented by Goleman lacked religious values, even though he claimed spirituality for the term. About this, she said:

> *"Thinking beyond the spirituality Goleman claimed to be embedded in his term, how could spirituality happen if you do not believe in the source of the main spirits? I mean here Allah".* (Samah, Interview)

Samah questioned Goleman's understanding of spirituality, making her own connection between the power of Allah (who in Islamic understanding is the main and fundamental power to which Muslims submit and demonstrate their loyalty) and the meanings of spirituality suggested by Goleman. In this way, Samah attempted to show a greater level of thinking, attempting to create a perception that included her religious values, while not ignoring the knowledge she had gained about EI. In the first quote, she sought to recreate her new sense of Goleman's elements of EI and reproduced it in a different

way, reflecting a deeper and more complicated tie with religious icons and values. Samah took self-awareness as an element of EI to another level of relationship beyond the self: it is the connection first with "Allah" (the creator) and others, which required more complicated emotions and duties. Samah had not adopted Goleman's elements of EI. not just because she felt that they were superficial and did not reflect the deeper meanings connected with religion and its values, but also because she felt that Goleman's EI could be used to abuse and control others. One could sense a contradiction here, as this participant is unable to see that religion can be used in the same way.

When Fasil was asked to conceptualise his first perception of EI, he showed his understanding of EI in the workplace. As he described it:

> *"In the workplace, it is to learn how to get your way without upsetting other people and to learn how to understand and control your emotions and other people's emotions to benefit from them".* (Fasil, Interview)

Although Fasil thought that he was able to produce a workplace-specific meaning of EI, in fact, he could not, as his perception of EI in the workplace implies the need to manipulate to his own advantage that might lead him to abuse people's emotion. Noticeably, Samah's and Fasil's initial perceptions reflected both participants' attempts to make their own meanings of EI, regardless of pre-judging the source of the concept or the author. Samah and Fasil were both trying to make sense of EI to match either their values (Samah) or professional demands (Fasil). However, Maha and Sami seemed more motivated to adopt the concept of EI but all of them had his or her own reason. While Maha was impressed with knowledge from the West, and Goleman as a Western icon, Sami thought that whatever came from the government would be useful. Fatima took an extremely anti-EI position, without clearly justifying her statement while Ali attempted to explain his statement and gave examples to support his opinion.

4.2.2 Understandings of EI: between acceptance and resistance

This theme illustrates different attitudes shown by ESs towards EI, based on their understanding and suggests the reasons behind participants' perceptions. There is a dyadic interaction between power and the way in which ESs made their initial meanings of EI. Maha's and Fatima's perceptions were influenced by the power behind EI. Both of them had stereotyped images of 'the West' that influenced their first impressions of the concept. Maha, who saw EI as 'powerful skills', had had her perception influenced by her 'positive' stereotype of the West, which appeared at an early stage of the research. According to the researcher's notes, right at the beginning of the research Maha illustrated her significant acceptance of, and great love of, the West. She said:

> *"I like everything that comes with, or interacts with, Western culture".* (Researcher's note: RJ)

Maha was treating the researcher in a special way when she commented, outside the interview:

> *"You are a unique sample of an Arab-Westernised person who is studying in UK".* (Researcher's note: RJ)

From this statement, it can be seen that Maha had a positive image of the researcher before even knowing her in depth, just because the researcher had interacted with Westerners and studied in the UK. This made her more open to communication and willing to share; she was very happy and open to speaking. When she was asked about EI, she drew her opinion from her stereotyped image of the West, as can be seen from her statement:

> *"Goleman is a well-known Western scholar and learning from his ideas will help us find our way towards better practices. …West holds the knowledge and we must admit this fact".* (Maha, Focus Group)

This suggests that she was impressed with Goleman as a Western author rather than with his ideas about EI. Maha submitted that the West holds the knowledge Saudis need, and that it is time to admit this fact. During the focus group, Maha defended Goleman's theory and attempted to convince others that Goleman had the needed wisdom:

> *"You might think that Goleman is a Western atheist man and you should not take from him, but the prophet said: "The wise saying is the lost property of the believer, so wherever he finds it then he has a right to it".* (Maha, Focus Group)

Remarkably, Maha used a powerful reference: to Muslims, the prophet Mohammed is a great source of knowledge, and using this source in support of her opinion gave her confidence that rejection of her statement would be less strong than without such a reference. I think that by making such a statement, Maha's intelligence appeared in the way she brought one aspect of her culture to her argument to convince others that her idea was valid. In the qualitative questionnaire - which came at the last phase of the research, Maha admitted that at the beginning she was very impressed with the West and everything that comes from the West. She commented:

> *"Since the early early beginning I was interested in the idea of EI…. ideas that come from the West and America attract me more …. I did not see the negative sides of it and I was claiming before that I was searching for more knowledge about EI. but the reality is that I was searching for more proof that the idea is amazing. I did not think critically about it because I was driven by my emotion".* (Maha, Qualitative Questionnaire)

In the end, it seems that Maha became aware that her early judgement was biased and influenced by her stereotyped image, which influenced her judgement and made her accept everything that emanated from the West without questioning. Even when she

questioned it, she would search for an answer that supported the positive stereotyped image as she said.

> *"It is very difficult for humans not to be biased towards their own ideas even when we search for information to learn about something we search for what is only matching our mind and perspectives".* (Maha, Qualitative Questionnaire)

By contrast, Fatima was a participant who had strong religious principles. It was clear in the interviews and comments she made, and the number of discourses she used that reflected deep cultural and Islamic values. In her first meeting, Fatima showed less enthusiasm to communicate with me, as she said the very first time we met:

> *"I hope studying in UK did not make you change your values".* (Fatima, informally to researcher)

In contrast with Maha's love of the West, Fatima's words indicate her negative stereotyped image of 'the West'. This picture makes her think that everyone who interacts with the West will lose his or her identity. On many occasions during the 3 phases of the research, Fatima demonstrated her fear that the West is targeting Muslims and that all they want is to replace a Muslim identity with a Western one. This negative image also influenced her reaction to the Saudi government's attempts to promote change and development through EI training.

> *"They [the course organisers] wasted time and money on such a course, which does not belong to us, and even the people who came to train us seemed strangers.... the way they dressed and behaved was strange - especially the ladies. They were not covered and their clothes style was Western".* (Fatima, Focus Group)

Fatima thought that the people who provided the training were challenging her cultural and religious values because they did not respect Islamic dress codes. She justified her perception that the claims of EI are false, as she said:

> *"When you speak about EI you speak about understanding other's emotions, but the way they [the trainers, during the training course] dressed and behaved did not tell that their EI claims would make real change in practice. Allah says "Grievously odious is it in the sight of Allah that ye say that which ye do not".* (Fatima, Interview)

This statement brings to light the matter of dress, and the connection between dress and EI. According to Fatima's statement, she was able to sense a lack of respect from the style of dress and general attitudes she saw in the EI trainers on her first experience. They did not display behaviours that matched their words. She commented further that:

> *"You feel that their understanding of EI have not been interpreted in their actions"*. (Fatima, Interview)

The above statement shows why Fatima felt disconnected and this may have impressed on her the idea that there was a hidden agenda targeting her thoughts and religious values. Consequently, Fatima used words from the Quran in support of the judgment she had made about EI and the people who came to teach it. If the idea of EI was correct, the trainers would believe it, and their trust and faith in the idea would appear in their practice. However, Fatima remained unimpressed with the quality of the training. In the final questionnaire, when Fatima was requested to reflect on her experience with EI, she said:

> *"I think the way in which the topic was introduced to us in the training course was very dry".* (Fatima, Qualitative Questionnaire)

In a Saudi context, learners often use the word dry to reflect their feelings about lack of interest and engagement. In the workshop, I engaged participants in discussing the term "Emotional Intelligence". But in her reflection on the concept, Fatima insisted that she does not feel connected to it. She said, in her questionnaire:

> *"I am still not convinced that we need the West's ideas to develop our own leadership skills and to take control over our emotions". (*Fatima, Qualitative Questionnaire)

This statement indicates that not only did she have a problem with the training, but she was also highly resistant to the power behind the term; it displays her prejudice towards a power she believed to be targeting her values and religion. This had been obvious from the beginning, and my notes record that she displayed "a high level of resistance to the concept of EI". One of her comments at the beginning of the workshop was:

> *"You should always remember that Goleman's ideas do not belong to our context you know he has no faith and he would not have the same perspective on life as we have".* (Note on Fatima from Researcher's RJ)

In her statement, her resistance to Goleman's ideas was culturally and religiously justified so she did not need to ask herself whether the knowledge she would gain from learning about EI might be useful because it came from Goleman, whose ideas were not culturally and religiously acceptable to her. Her early rejection and judgment was not about being trained in EI, but about the idea and its original source. Fatima seemed unsure that EI trainers were emotionally intelligent in the first place, and appeared unwilling to accept them. When the participants were asked about how they developed their understandings of interacting with others in the workplace, Maha commented:

> "*As I think that EI means accepting even strange opinions, few days ago during a meeting with teachers couple of teachers suggested using songs to teach English. My other colleagues rejected the ideas from the teachers and she said that the teachers in their suggestions are going beyond their boundaries… suggestion to use music during the class very creative idea. I think I understood that the teachers are trying to engage the children more but the other leader thought that it not in the common practice"* (Maha, Interview).

It seems that Maha understood EI as the ability to support a strange idea that would lead to unusual practice. Sami commented that the use of EI in the workplace involved tolerating the power of authority and complying with rules and regulations. As he said:

> *"I knew a teacher who thought that he will change the world around him. He was always in argument with the head teacher. He could not play clever with the head teacher and never hide his real opinion. He lost his job because he could not understand the game*" (Sami, Interview).

In Sami's statement, there may be an indication that EI for him means complying with authority to avoid the consequences of not tolerating power. Additionally, from Samah's perspective, EI in practice should reflect the leaders' ability to ignore weakness in the personality and to focus on practical outcomes. She explained in an example:

> "*Observing teachers while they are teaching is one of my main duties as a supervisor. Once I was observing a young teacher who already started her teaching to second year. I noted her confusion and fear. I did not judge her personality rather I encouraged her to go ahead with her class and I showed her that what I am looking for are the outcomes she needs to focus on. Then in the post- observation, I made sure not to mention her fear or confusion rather to focus on her teaching practice what made her accept my direction and follow-up my recommendations*" (Samah, Interview).

Samah used this example to show her understanding of how negative emotions such as fear and confusion can be dealt with to ensure better outcomes. In Samah's example, it is noticeable that Samah was encouraging the teacher to focus on the final positive result. She seems to acknowledge that feeling confused is a normal feeling for a young teacher who needs more experience to be more confident. Understanding the nature of a teacher's role seemed key to the approach used by Samah to support the young teacher.

Ali in his turn, understood that interacting with other professionals in the workplace involved knowing their weakness and strength and then supporting the strength and remaining blind to the weaknesses, as he gave an example:

> "*We received to the office a report about a teacher who did not show any enhancement in his performance for 2 years. The manager asked me to go and inspect him. As soon as I reached the class, I had a sense that the teacher hates to be questioned as he likes discussion. When the meeting started, I avoided asking him questions, rather I was discussing the practice and focusing on his strengths. We should not be closed minded and have only one way to inspect*". (Ali, Interview)

In his example, Ali may indicate that the practice of inspection cannot be rigid, as each teacher should be treated differently based on his or her needs. Ali thought that being EI involved being open minded and able to consider other people strengths and weaknesses. Interestedly while some participants, such as Maha and Sami, used EI to refer to their method of interacting with others and explained the possible implications, others, including Samah and Ali did not use the idea to interpret interaction with others or their practice in the workplace.

From another but related perspective, a gap between two different stereotyped images appeared when a discussion of the meanings of EI involved all three female participants. As she said, Maha tried to help Fatima to be open to new ideas and evidence in the workshop, and break her negative image of the West:

> *"You might think that Goleman is a Western atheist man and you should not take from him, but the prophet said "The wise saying is the lost property of the believer, so wherever he finds it then he has a right to it". (*Maha to Fatima, Focus Group)

Thus, in her comment about Fatima's resistance, Maha used a religious reference from the prophet in an attempt to make Fatima less resistant and change her perception - as I commented earlier. But Fatima's response was:

> *"Yes, you need to search for the wisdom, but you need to make sure that the source of your wisdom is acceptable and ethically valid".* (Fatima to Maha, Focus Group)

In Fatima's response, one can sense that the power of her stereotyped negative image made her judge the source of knowledge as invalid. In the final questionnaire, both Maha and Fatima admitted that at the beginning of the workshop everyone was convinced that their own perception of EI was the right one, and they were all trying to change the others' views. Fatima was very firm, on this point:

> *"If EI is about accepting others and deal with emotion effectively, well we have this in Islam, why do we need to go to Western concepts and impose them, but our decision-makers have xenophilia, they see foreign ideas as better than ours, which is not true".* (Fatima, Qualitative Questionnaire)

This made her less accepting of change, maybe because she felt that the same power was already in her religion and values, so she did not need ideas such as those of Goleman imposed upon her. At the same time, she illustrated a tension with the government and decision-makers who she saw as giving up the power of their own religion and values and replacing it with foreign concepts. Potentially, this brings to light the sense that she is making lots of insensitive judgements. To Fatima, it seemed that they were declaring that their own culture is inferior. In her notes, the researcher recorded the following feelings about Fatima:

> *"Fatima seemed very sensitive to her cultural identity and she had her own scale to make her judgement about people. Being a Saudi lady who came from the same context and grew up with the same value system, my mission to create*

a channel for communication was not as challenging as I thought". (Note on Fatima, Researcher's RJ)

The researcher was able to sense the power of the negative image, and the extent to which that image might be an obstacle to Fatima's acceptance of others and her interaction with them. In the workshop, Samah's role during the discussion was positive in terms of helping the group to make a balance. This role is described in the words of Maha as she said:

"I was amazed how Samah was able to administrate conversations between all three of us and how she was able to bring good examples to show that extremism comes from adopting one opinion and rejecting another. I was an extremist in the sense that I blamed us for staying in the back line but the reality is that we have been fed with the low-esteem feelings from different directions, and also I have been influenced by all these positive images about the West that come to us through the media". (Maha, Qualitative Questionnaire)

In the end, Maha became aware that her positive stereotype of the West made her extremist, in the sense that she rejected other people's opinions. The data collected from Maha and Fatima shows the power of stereotyping, which could have a significant influence on their respective ways of understanding the meaning of EI.

For Sami, government power appeared to impact on his perception of EI. Sami believed that the government had the right to tell ESs what to do. As he said:

"The government owns the power of authority and money". (Sami, Focus Group)

Therefore, no official employee should go beyond the government's wishes because as Sami thinks:

"The government is like a father, they would not give their children poisoned food". (Sami, Interview)

Thus, Sami submits to the government, not only because he believes in its power, but also because he trusts that it is a reliable source of training. Whatever came from the government should not be questioned. When he was asked why he thought EI was presented to them (in their role as leaders), he answered:

"Because the government knows what the best is for us, what we need and what is missing, and gives us what we need". (Sami, Qualitative Questionnaire)

But when he was asked about the extent to which he thinks EI can be useful for enhancing the practice of leadership, his answer was:

"It was not very useful because our problems are too complicated to be solved by EI". (Sami, Qualitative Questionnaire)

Sami's initial perception was that EI is a powerful skill, but this does not reflect his considered opinion. Rather it reflects his compliance with the government power that selected EI as a useful concept for a training course. This raises a question about his deeper understandings and reflections. In contrast, Ali believed EI became popular because the term has become dominant through different channels. According to Ali, EI is like a trick to get people to use a concept that has been produced. On that he added:

*"Such things do not happen randomly, such things are always planned. EI did not come to the Saudi market by chance. The principle of EI is against our faith as Muslim. We believe in the spirit as part of religious practice but it is not to replace the religion as Goleman suggested". (*Ali, Focus Group*)*

Yet, the approach to EI is cautious as it is perceived as replacing the religious principles of Saudi. But when he asked why Saudi has been targeted and who would be interested in promoting change to their cultural values, he said:

*"Changes happen through education, EI was brought to us from the West to achieve this target". (*Ali, Focus Group)

The findings illustrated that Ali and Samah were self-empowered by personal motivation, which helped them develop different understandings of EI. Ali, for example, criticised Goleman's development of the concept, stating that:

"I have seen many research studies that depend on Goleman's thought and assess the intelligence based on his work, but I could not understand how he himself develops his ideas". (Ali, Interview)

Ali thought he had not been influenced by any external power to prevent him from searching for what he wanted to know. He was driven to search for more information, solely by the internal power of his mind, because he wanted to understand and learn more about EI. Samah also refused to accept the imposition of external power to direct her evaluation and thinking about EI, stating that:

"I do not like ready meal, I like to cook my food by myself and it is the same with EI. Yes, I attended the course but nothing would prevent me from searching for more information to see if the idea harmonises with my mind and values". (Samah, Qualitative Questionnaire)

There were two participants, Samah and Ali, who tried to represent themselves as reflective and insightful thinkers from an early stage of the research. When it came to 'nutrition', Samah preferred to ingest high quality food she had made with care herself – and to feed her mind and values with high quality ideas which had been filtered and evaluated. Eventually, although Ali did not go beyond Goleman's ideas, his attempts to make special meanings from the concept illustrated his self-powered mind, which looked for answers rather than adopting a ready-made solution.

To sum up, it seemed that there was a gap between the decision-makers' choice of training in EI and the perceptions of some ESs who did not think that EI was the solution to the challenges and concerns that have been raised in regard to the Saudi Arabian educational system. Responding to these pressures, participants reacted either by acceptance or resistance, which influenced their initial perspective on EI, in relation to using it in interaction with others and explaining the possible implications. While some of them, such as Maha and Sami, used EI to refer to the acceptance of all Western ideas (Maha) that came from a supreme authority (Sami) as a key for further improvement and better outcomes in practice, others (Samah and Ali), did not use the term EI to interpret their interaction with others in the workplace but tried to explain their practice through their cultural, personal and professional skills. However, Fatima used EI in a paradoxical way; while rejecting EI as a danger to her culture, she translated EI as empathy to cultural needs when she blamed the course trainers for failing to respect her cultural dress. These contradictions highlight the importance of reconsidering awareness of ESs' power relations, which shaped their perceptions. Ignoring such factors may raise different issues, which can be seen more clearly in the following sections.

4.3 Re-negotiated conceptions of EI in Saudi ESs' workplaces

This theme presents data that explores the second research question: what are the main challenges and possibilities for the adoption of EI in the context of educational supervision?

Significantly, approaches to this question are connected to the reflections of both administrators (Bader and Jawaher) while they were running the workshops. Providing these accounts at the beginning of the section seemed necessary to explain the

contextual setting of the workshop and how participants' feelings influenced the negotiation in practice.

4.3.1 The accounts of (Jawaher and Bader) as administrators of the learning settings:

It is significant to reconfirm that Jawaher and Bader had a part in the interpretation of data in all phases during the study (see Chapter 3 for more details). Although an account of their reflections has been provided in each research phase, it is also necessary to reflect more deeply on their role as administrators due to the richness of the data collected from the workshops.

Through Bader's lens:

> *"The day started with a complaint from Fasil, who came five minutes earlier than the session started and then Ali (on time), and Sami came 20 minutes late, so we had to wait for him to be able to start…. Fasil [complained] about the late arrival of Sami, saying that "nations would not able to achieve sustainable development without respect for time…. Sami came he was in hurry to join us stating that "I am sorry for being late, but traffic was bad this morning".* (Bader's RJ).

From Bader's comment, it is clear that he was sensing differences in the attitude and character of each participant, which engendered negative feelings, as he recorded later in his RJ:

> *"I feel frustrated, the responsibility of delivering someone else's training course was a challenge I had not experienced before".* (Bader's RJ).

It is clear that Bader was focusing on his own feelings - his stress and frustration and how he responded to the delay, all of which were problematic because he felt a moral commitment to Jawaher. Then later in his diary Bader made a link between his personal

feelings and his interpretation of the attitudes of the participants as reflected from the first phase, stating that:

> *"During the interview stage, I have noticed that Ali and Fasil were more willing to collaborate and enhance the level of communication and relationship, especially Fasil, who has a warm personality and respectful attitudes…. Sami demonstrates unexplained resistance… I had the feeling that managing Sami in a group would not be an easy job".* (Bader, RJ)

From the last three comments Bader made in his diary, it seems that he recorded his reflections and insight to help him understand the character of each participant. But at the same time, he allowed me to perceive what he was experiencing. When I thought about Bader's comments and how they enhanced my understanding of the male setting, I was better able to acknowledge the importance of his reflections in making sense of some of his leadership practices. Indeed, Bader reflected on his frustration due to his moral commitment to me and the research, and also due to his feelings of uncertainty about his participants' level of commitment taking into account the resistance some of them showed.

As a Saudi professional trainer, Bader was also worried about the level of perfection he would be able to demonstrate. This is the pressure of his identity as a professional (connected to his identity as a Saudi male), who does not accept failure because it will shame him, and this fear of incompetence or powerlessness clashes with Sami's resistance. Bader commented on Sami's resistance as follows:

> *"Sami showed the contradictions in his character as a person with full submission to the government wishes, but at the same time resisting in his way of implementing the rules and engaging in the system".* (Bader, RJ).

As a Saudi female, I have seen this type of indirect resistance, which some people develop when they cannot directly resist the power of the authority. They develop such

resistance as a way to create a special space for themselves. This state elicits behaviours intended to restore a level of freedom for themselves. In addition, Bader's words allow us to see the tension he was experiencing and his focus on the possible struggles he would experience. But at the same time, it reflects part of Bader's personality as a person who would make a pre-judgmental statement which could be seen as a negative attitude to dealing with difficult members during training. However, this could be because he feels the pressure from being committed to Jawaher, who is female and trusted him.

Conversely, many of the reflections I found in my own journal were about the female participants: their engagement and reflections on their behaviour seen through a cultural lens. For instance, I recorded:

> *"One of the females brought dates, fruit bags, and nuts for snacks, and another female sat comfortably on her chair in a position usually ladies in Saudi culture do not take if males were around. This indicates that she was acting free from any cultural restriction which enhanced the level of comfort in my setting".* (Jawaher, RJ)

As can be seen from the above quotation, I took notes on the participants' body language and behaviour and then made sense of it in the light of the Saudi cultural setting in an attempt to interpret some of their behaviours that connected with their cultural identity. In the diary, I also found reflections on my personal behaviour and response to pressure and stress. It appeared that just like Bader I was worried about my professional practice, but my worries came from a different emotional frame of stress and frustration as I recorded:

> *"I feel I am under pressure because I need to bear in mind that this is not a training session but a workshop for research. I know that there is no right or*

wrong answer. I need not to be a trainer which I always used to be … I am here a researcher". (Jawaher, RJ)

The above comment reflects the level of challenge I was experiencing as a professional and the pressure I felt as a result of my previous identity as a trainer. While I am writing this chapter, I still remember those moments clearly. I kept reminding myself that I am now - I mean during the course of the research - not providing training; I am not a trainer, I am a researcher. I was worried that I would act as a trainer and start to lead the workshops. Having the reflection diary in place and always present helped me to stay focused. I left in my diary the following comment:

"I am happy, but stressed… maybe not stressed, I am a little bit nervous". [I also recorded] "Yes I am ready …. I feel I am ready and I am going to enjoy interacting with them… I need to focus though I am researcher but not a trainer ☺ ". (Jawaher, RJ)

Reflecting on the memories provoked by re-reading my RJ, and on those recorded by Bader, it is noticeable that both of us were concerned about our professional identities. It seems that both researchers used the RJ, not just for the purpose of reflection but to keep themselves on track with their targets. At the same time, both were reflecting on participants' behaviour. Just like Bader, I recorded my reflection about each participant as I said:

"Each one of the participants reacted to me differently. Maha - who loves the West and likes everything come or interacts with Western culture –dealt with me as I am a unique Arab-Westernised person who is studying in UK. Therefore, she was very happy and open to speak to me. In contrast, Fatima had a less enthusiastic reaction to talk to me about EI. She told me on the day of the interview "I hope studying in UK did not make you change". She was thinking that everyone who interacts with the West will lose his or her identity. But as we

carried out the interview and I illustrated our shared cultural and Islamic values, she started to trust me more ..... Samah has a less resisting personality… I was able to spot the nature of her character from the beginning and she was acting the same when I met her in the workshop avenue. She was waiting for me to come with attempts to sense what we are going to do in the session and what she is going to learn". (Jawaher, RJ)

The above comment might seem long, but it was necessary because it reflects not only how participants' behaved, but also how they made sense of EI through me. On the one hand, Maha, as described in the previous section, demonstrated symptoms of cultural xenophilia. She saw both me, and EI, through her cultural lens of full acceptance of the West and everything or everyone that interacted with it. In turn, Fatima seemed to take an opposing view, as she perceived both Jawaher and EI through her lens of rejecting the West and everyone who interacted with Western culture. Samah tended to be the less judgmental, more critical participant.

As a researcher, I experienced pressure because I was worried that my previous experience as a trainer would influence the quality of my new role as a researcher. However, Bader (as an assistant) felt the pressure through his lens as a professional male with a professional commitment. His comments about the beginning of the workshop therefore reflected the pressure of commitment rather than reflecting participants' engagement and interaction with EI.

Above, the focus has been on articulating the position and the feelings of Jawaher and Bader before the workshop sessions. This is important because it explains the differences and struggles in the positions of the workshop administrators and it clarified how each administrator handled his or her own fear.

4.3.2 Challenges that influenced the participants' EI meaning-making in the Saudi educational workplace

Initially, EI was introduced into the Saudi context in the hope of enhancing the practice of leadership as claimed in Goleman's conception of EI. In fact, the findings of the group discussions conducted during the workshops suggested different challenges. The first challenge to be addressed was that it was an unrealistic concept, as appears below.

4.3.2.1 Distance between the reference to EI in official documents and actual understandings of EI

This challenge is conceptualised by the perceptions of 5 out of 6 participants (3 men and 2 women), who agreed that EI is no more than an illusion, but they all thought this for different reasons. From Ali's perspective, the people marketing EI often meant to make it unrealistic by advertising it everywhere (even in the dental clinic) and EI training course providers made a large number of unreal promises. He stated:

> "*To me his [Goleman's] idea is a big lie and it is everywhere. When I noticed the advertisement about EI for the first time, I was in the dentist's clinic. I thought that this is it I will change myself and others as the advert claimed. But I was shocked because the reality of the training is a thing and the adverts are something else*". (Ali, Focus Group)

Ali complained about the gap between the promises in advertisements and the outcome of the private course he attended. He thought that the people who are easy victims of such lies are those who are easily manipulated and led in such courses as these. As he said:

> "*Emotional intelligence is an illusion for us [Saudi] and reality for them [West] because they are using our emotions against us".* (Ali, Focus Group)

In this sense, and according to Ali, the West is using Saudi as a market for their products. He insisted that:

> "*We should know by now that they [the West] do not see us more than a back garden for their rubbish. They [the West] try everything here and sell everything here"*. (Ali, Focus Group)

Although Ali's words reflect awareness of what EI could be and what is behind it, his perspective was built upon his rejection of the power and control the West imposes on Saudi. Ali's feeling was expressed explicitly by Fatima:

> "*You know what made me feel uncomfortable about the term?*
>
> Maha: *what*
>
> Fatima: *the training documents the education department recently sent to us for guidance as a paper note to apply it to our work and practice, did not include any clear information or description of what EI is and where the ideas come from. I want to ask you all have you come across EI as a term in any of the Ministry or Department of Education official documents.*
>
> Samah: *No, hmmmm, I think the problem is that even they [Education Department] did not have enough ideas what EI would mean".* (Group dialogue, Focus Group)

This discussion suggests two important issues. Firstly, the notes sent to the supervisors, to be adopted after training, lacked information. Secondly, the Ministry's official documents did not make references to the concept, which reflects a distance between understanding the concept and the focus on practice with no reference in textual documents. This gap is due to the lack of official documents produced by the Ministry of education to explain the need for the concept and how it can be used in the workplace.

Indeed, the matter of the lack of reference to EI was also mentioned by Fatima in her rejection of the concept as she said:

> *"EI is a heresy from the West and America who have lost religion and values and they want to transfer this to us. …* [Silence]… *even the words Goleman used to name his theory: 'emotional intelligence'... that describes his ideas as a way of managing and dealing with emotion is far away from our culture in Quran and Hadeeth".* (Fatima, Focus Group)

Fatima's description of EI as a heresy comes from her feeling of being disconnected from her cultural and religious context. She could not find references to the name of this concept in her value system. Remarkably, this idea was further and more clearly explained by Fasil who said:

> *"Now, the principle of Muslims is to believe in Allah and refer and submit to Him in everything while Goleman's principle of EI is to refer to self which is against the faith of Tawhied (it means the indivisible oneness concept of monotheism in Islam)".* (Fasil, Focus Group)

Clearly, Fasil and Fatima are discussing the same point in terms of the lack of sources for the term EI in either the Islamic context or Saudi's cultural context. Maha clashed with Fatima's opinion, stating that:

> *"Why do we not accept others and learn from them?"* (Fatima, Focus Group)

Samah commented on both Fatima and Maha by saying:

"Maha of course we should learn and share ideas with others but not by giving up our values and cultural identities. The wise person is the person who takes the goodness in other people's thoughts and leaves the badness". (Group dialogue, Focus Group)

Sami clarified even more by saying:

> "*There is no shame from using what we have. I am sure our religion and cultural values are rich with diverse opinions and conceptions which reflect or cover in some ways what Goleman wanted us to learn. But the question which we should ask is: are we ready to go back to the sources and resources we have".* (Sami, Focus Group)

Between the lines, it can be seen that although participants started the renegotiation with different perceptions of EI, when it came to discussing the religious values which shape their cultural identities, their perspectives had started to harmonise in terms of discussing an approach that could include some of Goleman's ideas. The major concern seemed to be that the approach which Goleman used to transfer his thoughts to skills may not fit with the faith of Muslims and Saudis. What was clear was that participants did not reject the idea that they need to develop their leadership skills, but that they were understanding and questioning the way in which they could adapt this new concept to their emotional practice in the way it was presented in their Islamic resources. They could not find any reference to the concept as a term in their context. On that Sami said:

> *"… I cannot reject the idea because a lot of people love it. You can easily see how people are celebrating the idea from its popularity…hmmm … so we should not say we do not want it because it sounds good, but we need to rethink it to fit with us".* (Sami, Focus Group)

Sami is reflecting the voice of people attracted to EI, which has lots of promise for developing and changing practice. Failure to fulfil that promise does not make the concept bad but suggests further clarification and better customisation. Actually, from the words of Sami; one could sense the possibility of creating another understanding of EI that fits the cultural and religious context of Saudi supervisors. This possibility is very much connected to understanding the culture of the workplace in which ESs practice their daily duties.

To conclude, the way in which participants perceived EI as an unrealistic term can be explained by the lack of connection they felt between the theoretical meanings of the concept, the marketing promises and the realities of workplace practice. The situation became worse as some of the participants failed to find in their workplace vocabularies any references to words such as emotional intelligence. Indeed, the fake promises played a role in making the illusion even more obvious and drove the questions about the role of the decision-makers who chose to deliver training in EI to ESs, but who were subject to the same experience of illusory promises, taking into consideration that all the female participants were aware that such a concept was not referred to in official EI training documents.

4.3.2.2 Tension between the ESs' cultural identity and Goleman's definition of EI, in the workplace

A workplace has its own culture; and culture itself has its norms and cultural boundaries. What one culture can accept can be different from what another culture can accept in the workplace. According to ESs, the challenge is that EI was not universalised to be used in different workplaces in different cultural contexts with the promise that it would enhance leadership practices. In fact, the participants in this study distinguished different cultural elements that shaped workplace culture, including language, gender and religious values.

The language element appeared in explaining what sort of language would be accepted among Saudi colleagues in the workplace and what sort of language would not be accepted. For example, the use of words that hold emotional feeling in the workplace was debated by the participants. Fatima for example explained:

> *"I would understand that the word emotion would contribute to different aspects of our life as a human even in the workplace, but the words we used in*

workplace to refer to our feeling should be different to those we use in our private life". (Fatima, Focus Group)

According to Fatima, the workplace has its vocabularies of emotional feeling, which can inform the way of communicating, thinking, and perceiving the world. Such phrases were expressed by Fasil who said:

"In the workplace we tend to show more professional emotions such as respect, appreciation, acknowledgement - such emotions". (Fasil, Focus Group)

Samah, in her turn, emphasised that "emotion" as a term would mean different things to different people in different cultures. Thus, she suggested that even more restrictions in the workplace should be applied to the use of words that contain and communicate cultural meanings of emotion and feeling. She stated that:

"When someone says the word Taqwa (emotion), the first thing that comes to my mind is sincerity and doing things with full consciousness and cognizance of Allah, of truth, of the rational reality "piety, and fear of Allah". We need to use such words in the workplace. [Laughing] …maybe Goleman thought about using the word emotion because it means to him different thing". (Samah, Focus Group)

It seems that the problem is not about the use of the concept of emotion in the workplace, but rather about which words should be used to express specific types of emotion in a way that communicates with Saudi's cultural needs. Indeed, such impressive words such as Taqwa reflect very deep meaning and emotion which cannot be even translated into English and are appropriated by Saudi workplace culture. In this respect, participants raised one of the main cultural differences of the language system because of labels that serve identity. Sami gave an example about the use of the word love by saying:

"When I was abroad last year the conference receptionist, who was a woman, used the word love "it's your certificate, love" during my looking for it. Can you imagine using such word if I reply by phone or email to female friend in workplace what would happen?". (Sami, Focus Group)

The idea of using specific words such as love that refer to specific feelings is also mentioned by Samah who linked the use of the word love to gender in the workplace.

"I know that in some cultures males or females would use words such as love or sweetheart in the workplace…. hmmm. The use could be limited to their culture restriction but in our culture we are not allowed at all to use such words among different genders". (Samah, Focus Group)

What Samah said is true in the Saudi culture where females are expected to limit the use of specific words that hold emotional feeling to close family members especially when they are male. This matter is rooted in Islamic faith principles and cultural norms.

The male group further discussed the matter of gender in terms of expressing emotions. On this Fasil commented:

"*In our culture it is accepted more for a female to show and express her emotion explicitly rather than male". (*Fasil, Focus Group)

As a Saudi woman, I would give credit to Fasil's opinion and add that in my culture it is men rather than women who are not expected to show their emotions, and to cover up their weaknesses. For example, if a male child cries, the first thing the mother would say is "you are a man do not cry". I can also support Ali's view, as he said:

"*A woman is allowed to show her tears, but a man is not because tears are a sign of weakness, and a sign of emotion so a man will reject them".* (Ali, Focus Group)

Ali's comment is very complicated in terms of understanding the relation between different cultural complexities. According to Ali, Saudi culture accepts women's emotions (tears) because women's emotions reflect their weaknesses, which are allowed in the culture and religion, while the tears of the male are not accepted or justified because culturally masculinity is admired and protected. In that sense it would not be culturally acceptable for males to show emotion. Conversely, the preservation of this local culture of weakness is not supported in the Islamic faith, as shown by Fatima's example, as she said:

> *"Culturally males cannot show their emotion, but from an Islamic perspective, the story is different. Hamm, when Ibrahim son of prophet died, he intended to express but not to freeze his emotion. He did not fake a mask to cover his feelings, so he cried, then he said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed, we are grieved by your separation. So, do you think ladies that Goleman knew about this Hadith [speech]*". (Fatima, Focus Group)

It is clear from the conversation that from an Islamic perspective, there is nothing wrong in showing any type of emotional expression, even including tears among males. In addition, feeling should not be masked, as Goleman proposed (Goleman, 1995). In Fatima's view, therefore, these complicated and contradictory cultural aspects should be addressed by someone who intends to work on generalising a concept such as EI and introduce it in cross-cultural contexts with claims that the concept will bring more development and productivity.

Fatima acknowledged that Goleman's work reflects his own understanding and context, but thought that those to blame were the decision-makers who decided to promote EI without considering the complications of gender, religion and culture.

From another perspective, Samah said:

> *"I am thinking that when Goleman formulated one framework that includes 5 components of emotion intelligence for both men and women, he thought that men and women are the same which our culture and religion does not. They should have taken this into consideration before introducing the same to us".* (Samah, Focus Group)

Hence, Samah did not think Goleman's understanding of gender equality worked in the Saudi context which values men and women differently. Decision-makers had neglected this fact and should reconsider the matter of gender.

Maha in her turn thought that her colleagues could not grasp the actual meaning of EI, as she said:

> *"It is interesting to see you ladies focusing on emotion as a word and ignoring emotional intelligence as a concept. Hmmmm… I think this is because of the word intelligence rather than the word emotional".* (Maha, Focus Group)

Maha's comment suggested that it might be possible to make sense of the use of emotion as a word in the workplace, but it should be connected to another word - not intelligence, as this has been ignored by them.

Fasil agreed with Maha and added that:

> *"The misconnections between us and the concept of EI are very much related to the words used in making the concept… [laughing]… if I was given the chance to rename it I would say emotional culture or emotional education - I am not sure which one would be accepted".* (Fasil, Focus Group)

Noticeably, in answering the qualitative questionnaire, Ali, Fatima, Samah and Sami agreed that there was a problem with their original understanding and interpretation of the concept of EI, as they were not able to connect it to the workplace. Samah and Ali appreciated more than Fatima and Sami that different words can be used in Arabic to

lessen the pressure of the word emotion when it is used in the workplace. In other words, as Samah said:

> "*If I was going to introduce the concept of EI within the Saudi educational context I would give it another name maybe… hmmmm… emotional education".* (Samah, Focus group)

From the perspectives of Samah and Fasil, it might be possible to produce an alternative concept that harmonises with the local cultural needs of the Saudi workplace. Conversely, what Samah raised was important in terms of the current translation of the concept provided by the Arabic literature.

Religious values are another area where the cultural consequences debated by the participants could be a reason for the tension in their approach to and use of EI in the workplace of Saudi ESs. This aspect appeared when Fasil justified the use of EI as a way to help managers or leaders take more control over staff emotions. This statement is evidenced in Fasil's statement as follows:

> "*Look carefully at Goleman's meanings of EI. He is saying the more you are in control of other people's emotion the better you are in managing your work and improving employees' productivity. So, I do not think that people will accept us using their emotion against them, but as leaders we are allowed to do what others cannot do (laughing)".* (Fasil, Focus group)

Fasil was referring to Goleman's suggestions about the use of EI in the workplace as a way to manipulate human emotions to secure productivity. He adopted Goleman's perspective in terms of using EI to help managers or leaders take control over emotions in an indirect way instead of taking control in an aggressive way. This was challenged by Ali and Sami, as noted in the following conversation:

> Ali: *"Goleman proposed EI as a way to help managers hide their real feeling and also to control others who fail to manage their feelings".*

Sami: *"But we do not control by abusing other's feelings, we control by understanding them and giving them the chance and space to express themselves, not to mask their emotion".*

Fasil: "*You are in the workplace as a manager - you need to use every resource including human feelings to enhance your productivity*". (Focus Group Dialogue)

The tension in meaning between the uses of emotion in Islam defined by Ali and Sami and the use of emotion from Goleman's perspective, expressed by Fasil, came from the fact that in Islam a person is not allowed to manipulate or use other people's emotion for his or her own benefit. Significantly, although Islam encourages people to use all available resources wisely, a human being is the most important resource, who must be respected and protected but not abused. Noticeably, this was emphasised in Sami's example:

"In Islam we are requested to respect other people's feeling, not to abuse them. When people work on their emotional-skills, they eventually are better at manipulation. If we're good at controlling other people's emotions, we will be better at disguising others' real feelings. If I know how other people feel, I am more likely able to tug at their heartstrings and motivate them. That could be true for those who do not have our Islamic values. In Islam we cannot do that as EI proposed". (Sami, Focus group)

Muslims are required to be honest and support other people when they are in an emotional situation but not to use or abuse them. So what Goleman proposed in terms of abusing and controlling other people's emotion is religiously not accepted.

Reflecting on the focus group experiences in this period, Bader stated in his RJ:

> *"This part of the session was heavier with different types of emotion and thoughts than the previous part. The guys illustrated more awareness and started to link different aspects of life to the meaning of EI. …. Argument was going out of context sometimes, but I felt at this stage that I am in more control, as I can bring them back on the track of discussion…. I can understand more their emotions and ideas".* (Bader, RJ)

Bader was developing a better understanding of the participants' thoughts and emotions as he became closer to them. He started to see what they saw, and they started to see each other's perspectives. Bader thought he was in better of control of the group, and could manage them better because he understood their emotions. Jawaher in her turn commented that:

> "*I can see now that they [participants] are more critical, more reflective. I love to see their ideas moving around. They are more confident to share and connect things together*". (Jawaher, RJ)

In the same way, Jawaher also noticed that the female participants showed some insightful awareness in making sense of the meanings of EI they had created earlier and understanding where they came from. Jawaher reflected:

> "*There are kind of feelings going around the room, I am not sure how to describe them but those feelings are giving energy to every one of us to talk and share, to reflect and make meaning from thoughts which we did not before think about making sense of. I feel emotionally impacted while I am writing these words. I am emotionally impacted because I think I can feel what they feel".* (Jawaher, RJ)

When I went through this reflection again in my diary, as Jawaher, while I was analysing the data, I was able to flash back to the same feeling I sensed when I was there, writing those comments. The degree of awareness not only of participants'

feelings but also of how those feelings grew in the room between the participants to negotiate the meanings was intangible, but being more aware of participants' feelings developed my cognitive awareness of their thoughts and ideas.

At the same time, I became more aware of change happing around the room as I asked the participants to take break. I found a proof of this in my diary as I said:

> *"It is very funny what is happening here. Everyone is very hungry. Fatima said while she was laughing I can eat anything around me, while Maha was sitting relaxing on her chair. Different things happening around me right now make me say: Yes, they did a hard job, they had to deeply talk about things I never heard them talk about during the sessions before".* (Jawaher, RJ)

Interestingly, when I went back to Yosef I found that he did not reflect on the session and when I asked him why he had not made any comments, and whether he remembered anything important to add, he said:

> *"I was very tired, I could not observe more or write any more. I felt as if I ate a heavy meal and I needed just some time to digest".* (Jawaher, RJ)

What made Bader tired was not only the pressure of the work and discussion but as he said the pressure of ideas and concepts exchanged and shared. He needed some time away from them to be able to organise himself and go back to his learning settings where further discussion would take place to help participants find their ways to new definitions of EI that meet the needs of their context.

To conclude this section (on the challenges and possibilities), the first challenge was the lack of clarity about what EI might mean. This theme appeared when ESs discussed how EI was introduced through both formal and informal channels, where promises were made by advertisements, which when the outcomes were reviewed, were not fulfilled. Consequently, participants also recorded a lack of clarity in the formal

channels delivering EI, in the sense of a lack of official documents to explain what it is and how ESs can work with it. ESs who attended the training course claimed that the workshop guidelines they were given lacked clear explanations about how EI would improve the practices of leadership, although many promises were made. The possibility to overcome this challenge was suggested by the supervisors so as not to reject the idea of understanding and dealing with emotion to enhance the practices of educational leadership, but to search for a concept that could meet the cultural and religious needs of the context. The second challenge was the tension between ESs' cultural identity and Goleman's meanings of EI in the workplace. The ESs suggested that there were three elements where the conflict between their cultural context and Goleman's meanings of EI arise: language, gender and Islamic cultural values. They suggested other possibilities to renegotiate the meanings of EI in the light of the Islamic value system in consideration of its linguistic and gender needs. The participants named the new concept: Emotional culture from an Islamic perspective.

4.3.2.3 Redefining the meaning of EI from ESs' perspective

Participants generally agreed that Goleman's definition of EI is over-simplified and superficial considering the deep meaning of emotion. In Islam, the emotions are approached, understood and interpreted differently, connected to hearts, which can be purified and connected to Allah. On this Maha commented:

> "*I think in Islam we have been asked to purify our hearts. So, it starts from the heart, intention. Now how you would purify your heart is by connecting all your emotions and values to Allah who asked us not to judge others but ourselves first".* (Maha, Qualitative Questionnaire)

Hence, Maha believed that the way of interpreting and thinking about emotions comes from the self-first, because Islam asserts the centrality of intent in judging action. A

person with good and pure intent will be able to open up and give space to understanding others better. Ali and Fasil, in their turn, provided a different idea of 'purifying':

> "*We need to purify our intention, because people around us are sensitive; if they can sense we are not speaking or acting honestly, then their response will be the same".* (Fasil, Qualitative Questionnaire)

In Fasil's understanding, people's actions reflect back the actions of others, and they respond to others' intent because they can feel or sense it. Ali added:

> "*Now some people would have good intention and some others would have bad intention and bad and good come from values and morals. If I have pure sense and fear of Allah and I am a fair person I am less likely to have bad intention".* (Ali, Qualitative Questionnaire)

Ali believed that where people have bad intentions, they will generate bad emotions and in turn that will lead to negative actions. People sense intentions from the actions of others, especially when they are close. Similarly, this spoke to Fatima's comment about self-awareness from the Islamic perspective when she said:

> "*Self-awareness from an Islamic perspective is not a skill, it is knowledge. We have been asked to do… In Islam, the knowledge of self is a necessity of the faith and knowledge of Allah: the prophet said, "He who knows himself knows Allah", [hadith]. I know I have emotions and I know what my feelings look like when I am upset, tired, hungry, angry and happy but I also I know that others have them [emotion]".* (Fatima, Focus Group)

From Fatima's perspective, an Islamic perspective builds on consideration and knowledge of the self, others and the Spirit of the faith (Allah). Fatima saw what Ali, Fasil and Maha saw, but took it further - to the Spirit. Samah, in her turn, thought that:

> *"The principles are heart and morality - they must work together. I understand why in Islam our prayers would not be accepted if both heart and mind are not present".* (Samah, Focus Group)

From Samah's perspective, in the practice of Islam both heart and morality must be present. Muslim prayers will not be accepted if heart and Spirit are not present, because both are responsible for leading the whole system of humanity to belief. EI happens when both heart and spirit are empowered by their connection with Allah.

Sami based his understanding on the matter of intention, and the connection between heart, purity and Spirit. He offered the following meaning of EI from an Islamic perspective:

> "*As we are careful about cleaning our bodies physically, our clean bodies also remind us of a much higher spiritual cleanliness (Tahaarah), that of our souls and the purity of our hearts".* (Sami, Focus Group)

From the perspective of my Islamic participants, EI is deeper and wider than Goleman suggested. It knows about self, understanding the spirit and heart and mirroring the understanding of others who have similar understandings of the world. Samah, in reflecting on her own experience with EI, said:

> "*I now tend toward thinking that maybe Goleman wanted to use people's lack of understanding of themselves, to use those who were educated about themselves (who had self-awareness) to lead them. I am not sure if this is the case, but now I am thinking that Goleman builds his idea on theories of superiority which are not accepted in Islam".* (Samah, Qualitative Questionnaire)

Samah, who at the beginning of the research displayed a somewhat critical attitude to Goleman's ideas, was now even more critical as she tended to see beyond the meanings

and find an explanation of Goleman's components of EI. In this sense, Ali thought that the meaning of EI was threatened by cultural challenge, as he said:

> *"There is a mix between culture and Islam as religion but at the same time they are overlapping. Culturally we have some negative practices that do not comply with Islam, sometimes against it. I always ask myself where such practices come to us [Saudi] from. The answer was always taking me to the materialism where humans are like machines and this Goleman is advocating. There are regular attempts from Goleman and who stood behind him to shift the value from human (which Islam respects) into material so people started to become more hypocrites".* (Ali, Qualitative Questionnaire)

According to the above statement, it seems that Ali feels that the culture of materialism may threaten the values of other cultures and cause a shift from the real value of respecting humans for their humanity to respecting them only for their material value. Fatima said:

> *"I am a religious woman, but during the course I have realised that some of the issues I was not able to judge correctly as I was judging on the appearance of them which is against Islam though I am not sure where such negativity came to us from".* (Fatima, Qualitative Questionnaire)

Fatima was able to distinguish between cultural influences and how those influences warped the actual values of Islam. She realised that her culture does not comply with Islamic values and she linked her lack of objectivity to the culture because she realised that she was not fair. This did not change her perspective on Goleman and EI, as she added:

> *"I must admit that I have learned a lot. I am still insisting though that EI is the heresy of Goleman, but I am able to think about the importance of learning from others and about not rejecting an idea because of its background. But at the*

same time, I need to protect my Islamic values because they are my identity". (Fatima, Qualitative Questionnaire)

Thus, what changed in Fatima was not her understanding or perception of EI, because she thought that Goleman's ideas of EI threatened her Islamic values, but her awareness of the actual values of her faith, and the weakness in her way of thinking about how the cultural values replaced or covered the actual values of Islam. Fasil suggested that:

"We need to become more aware of the differences between our cultural values and others' cultural values. For example, in Islam we adore to work voluntarily because we are expecting a reward from Allah, but the culture of materialism does not respect such values. We… I think, we need cultural education or something teaches us how to be emotionally cultured". (Fasil, Qualitative Questionnaire)

In order to gain the best Islamic perspective on EI, Saudi ESs need first to become more aware of the differences between their culture and others' culture and then learn to admire the core values of Islam. As Fasil said, they need to be "emotionally cultured".

Additionally, transformation into positive emotions is another Islamic principle that emerged and was suggested by participants. Emotional stress or pain is more difficult to bear than physical stress, but Muslims tend to take such pain stoically because emotional pain ignites spiritual energies that can give humans hope, strength, self-determination, identity formation and faith. Searching for good emotions in bad actions is one of the principles of EI as suggested by some of the participants. For example, Fatima said:

"Depression, fear, stress, and anxiety are the century's illnesses. Goleman's EI was not able to help to solve them and the proof is that increased number of people who suffer from them. But in Quran Allah "And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad

tidings to the patient ones". We know life's events are only a test and those who are patient are those who will win". (Fatima, Focus Group)

This is not only about intentions, and understanding others, as Fatima stressed earlier, but also about the ability to transform negative emotions into positive ones, because based on the Islamic faith life is a test and it is humanity's duty to take that test and to win by transforming bad into good, or waiting for the good to come from the bad. The idea of transformation was also suggested by Ali, but he saw it from a different perspective, as he added:

*"The real transformation happens when people grow away from the weaknesses of their culture and stick to the high values of their religion. When Muslims moves away from the limited actions controlled by their cultures to a wider space of acceptance of all other races encouraged by Islam, at that time managing emotion effectively would not be a problem". (*Ali, Qualitative Questionnaire)

Transferring one's values into the actual values of Islam, and then practicing them in a positive way, in terms of managing emotions, requires Saudis to grow emotionally away from the weakness of their culture, and to learn to distinguish between culture and religion. But at the same time there are cultural values that communicate and harmonise with Islamic values and such values must be kept, as Ali said:

"We as Saudi and Muslims adore supporting people when they are emotionally impacted. At weddings we share the happiness, in death we share condolences…and in illnesses we share the pain. We are open to our emotions and I think they are not". (Ali, Focus group)

Being aware of the connection between values and emotion in each culture is important. In the Saudi context, culture and religion are communicating and harmonising through different positive values. Understanding how and where the connection between

positive values and positive emotion happens would help to create a shared platform where better communication can become embedded. As Maha said:

> *"We need to learn how to communicate our emotions better. The Hadith of the prophet "smiling in your brother's face is an act of charity. So is enjoining good and forbidding evil, giving directions to the lost traveller, aiding the blind and removing obstacles from the path". Starting with smiling as a beautiful action of the emotion of loving and happiness and to share these positive feelings with other people to transfer people to a better positive mood is considered as a charity in Islam".* (Maha, Qualitative Questionnaire).

Learning how to communicate based on Islamic values and principles includes practices that reflect positive emotions. Following such practices helps to transform people's negative feelings into positive feelings. Sharing happiness and positivity enhances everyone's mood. According to Samah, Muslims have a great source of knowledge in the Quran, which can help people make the required transformation because it contains all the original meanings of values and principles, as Mohammed the prophet teaches:

> *"The great thing about Islam is that for 1400 years the Quran has been able to protect our values and morals and we have it as a guideline for the restoration and practice of all values and morals. But the problem is that we are as Muslims influenced rather than influencing".* (Samah, Qualitative Questionnaire)

The Quran is a source of knowledge, and Muslims need to learn how to transfer that knowledge to themselves and how to strengthen their faith. Sami comments on this, by saying:

> *"The power is in our faith. Goleman made his EI for those who do not have faith, who are lost and do not have a guide or direction except themselves. The power is restored to them, so they need a way to bring that power so they can survive. But we do not need because our power is connected to Him, to Allah.*

> *My faith in Him empowers me, motivates me, encourages me, and shapes my values and my communication. I have the concept of Tawakkul which means to resign myself to the outcome with ikhlâs (sincerity), after struggling by clinging religiously and customarily to the means and causes necessary for any work".* (Sami, Qualitative Questionnaire).

Sami thinks that the power to manage emotion comes from the power of the faith. Therefore, having a strong faith in Him will help him go through a hard time by managing his emotions well.

To sum up, this section has discussed participants' understandings of how the concept of EI can be configured to meet their contextual and cultural needs. The insights provided by the participants reflected to some extent their suggestions of different meanings and perceptions of EI that could be acceptable to their values and workplace practices. At the same time, participants came-up with a limited and constrained understanding of EI due to different layers of cultural and religious restrictions. Thus, although their perceptions reflected other perspectives and different approaches to understanding emotions in the workplace, those perspectives were still limited to the educational supervision context. This is understandable, especially in the light of the argument in Chapter 3 (Section 3.10), that it was a struggle for every participant in the research to move beyond the restrictions implied by their culture and religion and achieve more critical insights.

4.4 The change in the supervisors' awareness and the emergence of new re-negotiated meanings of EI

The main aim of this section is to elaborate the third research question: How have the newly offered meanings of the concept of EI promoted change to ESs' awareness and perceptions of EI? Participants were asked to complete a qualitative questionnaire to

reflect on their whole experience with the term EI. As they were reflecting on the experience, they were also performing more thinking to go beyond consuming EI as it was introduced to them, deconstructing the concept and recovering the affective realm that allowed them later to accomplish new meanings. In fact, ESs could achieve the shift to recognising the concept of EI and further redefining it without demonstrating how their awareness had changed. In the qualitative questionnaire, participants were asked to reflect on their whole experience with the concept of EI in order to give them a chance to think again about the concept since it was introduced to them, or since they had come across it. As Fatima wrote:

> "*During the workshop I was introduced to different meanings of EI, unlike previous workshops that focused only on Goleman's perspective. That made me more open to some of the positive possible implications that I did not recognise before*". (Fatima, Qualitative Questionnaire)

Fatima showed a new way of thinking about EI as new knowledge was introduced to her. At the beginning, she rejected Goleman's perspective because she felt threatened. But as she was able to share new knowledge with others, she displayed a change of view. This should not be understood to contradict Fatima's initial definition of EI and this statement. Rather, it can be interpreted through the lens of intellectual growth that resulted from the opportunity to share and negotiate new ideas.

In his turn, Sami added that:

> *"Many Saudis believe in the theory of conspiracy. This could prevent many of them from accepting anything comes from the West. Of course that would limit their understanding and prevent them from seeing the positive side of any new foreign concept"* (Sami, Qualitative Questionnaire)

In his comment, Sami thought that taking a strict position against foreign ideas or concepts could prevent people from learning new concepts and then applying and customising to make them better.

Similarly, Fasil said:

> *"Of course, we need to learn how to go beyond our limitations, we should not let our negative emotion about the West prevent us from learning from them. There are many studies in Saudi that acknowledge the work of Goleman and others – which proved that EI had large positive impact on workplace when it reviews. We should not act blind to such studies"* (Fasil, Qualitative Questionnaire)

About the development of their awareness of new meanings of EI, Fatima thought about using the idea of EI to create a possible new meaning that could better fit her context. She thought this had happened because she was able to build better awareness of the possibilities of the concept and how those possibilities could be developed better when negotiated with others:

> *"My thoughts and opinions about EI did not change, but what really changed is my way of thinking and awareness of foreign ideas".* (Fatima, Qualitative Questionnaire)

Fatima recognised that her awareness of her way of thinking had developed and she reflected that when she said:

> *"I think the way the topic was introduced to us in the training course was very dry".* (Fatima, Qualitative Questionnaire)

In her comment, Fatima recognised the weakness in the learning setting in which her knowledge about EI was built up. She used the word "dry" to reflect a lack of interaction, which she thought was a necessary part of learning about EI. Fatima

understood that for learning to be interactive a learner should make space for others to express themselves, just as she had the right to express her own idea. As she stated:

> *"I enjoyed working with you and the other 2 sisters, especially participant 2 (Samah) because she was the moderator between me and my sister participant (Maha)…. I do not feel now that liberating my ideas will make me lose my identity although I am still struggling to make the required shift to integrate my ideas. I think the major problem is my cultural restriction; to liberate is more challenging than religious restrictions. I believe that the way I was raised as women in a male society and the education system are very much responsible for my way of thinking but at the same time I do not believe that I will be able easily to improve so I need support from other members who were able to create that wealthy character who rethink different ideas and learn from different people and cultures".* (Fatima, Qualitative Questionnaire)

This is a reflection of how liberation of mind can happen; a person needs support from those who have different attitudes to help them open up. In order to see other perspectives, people need someone to guide them correctly. In order to accept and filter other people's ideas, a person needs to hear different sounds, from someone who can reflect different views and give people a chance to see their ways. Cultural matters were again brought to the fore. Fatima believed that her way of thinking was directed by the culture of the education system which was an "imposition of power" system of education rather than "the power of religious values" that were naturally embedded in participants' culture. She indicated that the struggle might take time to be resolved, but thought that with the support she needs things would improve. It was interesting to hear the hope in Fatima's voice, which might mean that she will do more to change.

In contrast, Maha was very keen on foreign ideas as she showed from the beginning. This was further explained in the questionnaire but as she said, the workshop:

"…opened my eyes to how overwhelmed about EI I was. I did not see the negative side of it and I was claiming before that I was searching for more knowledge about EI but the reality is that I was searching for more proof that the idea is amazing… I think, the issue is that I was overwhelmed by what the West is exporting to us, neglecting the fact that we have our own beauty in culture and values. I admit that I knew that, but at the same time I cannot neglect the fact that they have better chances to be better. They were able to develop and make the most of the knowledge they have or can access to". (Maha, Qualitative Questionnaire).

In different and confusing ways Maha was attempting to explain her original thoughts about EI. She admitted that she had been blindly driven - to some extent - by her interests in the West. In a way she had lost what she knew about her own culture and values. It seems that the new learning experiences brought back into the light a part of her identity which she had lost as a result of her overwhelming interest in the West. At the same time, Maha still gave some credit to the West, where people have freedom to build up "knowledge" and express their opinions. The xenophilia in Maha's character, evident at the beginning of the experience, started to disappear as she came closer to her colleagues and discussed their cultural values with them:

"I think we know white when we are introduced to black…. In the workshop I found myself even closer to rethinking our values as Saudis and Muslims… I did not feel the fear of expressing my opinion I expected to feel. The ladies were discussing my ideas rather than judging my words and ideas. Yes, at the beginning I expressed clash with Fatima but the way of administering the workshop, the possibilities given to us to share and communicate knowledge and open up our mind and hearts were amazing". (Maha, Qualitative Questionnaire)

Unsurprisingly, Maha is trying to explain that her way of thinking about EI has shifted, and how space for discussion and being open-minded helped her think deeply about her identity and the people she belongs to. Indeed, the setting of the learning experience, she said, was important. At the same time, she addressed the role of other colleagues in making the experience of learning even more productive. On that, she commented:

> *"I was amazed how [Samah] was able to make the balance in the conversations between all of us and how she was able to bring good examples to show that extremism comes from adopting one opinion and rejecting others…. My sister [Fatima] was very good in giving examples and supporting her Islamic perspective. But, I was able to recognise that she was on the other side from me. I was aware that she has a great rejection of everything coming from West. I do not blame her, but I understand where she is coming from. I hope she will experience some changes in her way of thinking about West. I know we have been suffering for a long time from their policies in our country, but there are a lot of good things we can learn from them".* (Maha, Qualitative Questionnaire)

Maha indicated the importance she attached to communication, sharing and the need for trust and acceptance to create learning and awareness. Both Fatima and Maha recognised the role Samah played in term of generating more new ideas in the learning setting and in creating balance in the room. Samah was given credit by Maha and Fatima and she reflected on her experience in the following way:

> *"EI as a concept attracted me since the beginning because of its popularity. We do not usually think deeply why popular term became popular. Hmmm, I recognised in the workshop that it became a popular term because it is somehow imposed on us. People will be besieged everywhere by the term, in the market, in the media, in education, basically everywhere".* (Samah, Qualitative Questionnaire).

Samah thought that people could be victims of media propaganda, which could besiege their minds and might influence the way they thought about themselves and others. In Samah's questionnaire I was able to spot another type of awareness that Maha was experiencing, which can be connected to her relationship with her identity, and how through communicating with Fatima and Samah she was experiencing a struggle with identity. On that Samah said:

> *"I feel that Maha was not confident with her Islamic identity because of the bias in the media. Of course the bad practices of some Muslims made Maha even more confused about her Islamic identity''.* (Samah, Qualitative Questionnaire)

From Samah's perspective, Maha holds the seeds of her cultural identity, which was covered with layers of weakness in her trust, self-confidence and also her disappointment in the bad practices of some Muslims. It seems that Maha never rejected her identity, but she did not feel secure enough to expose and break it down it, as she was experiencing Xenophilia, as Fatima noted.

Interestingly, a similar matter of hiding identity without rejecting it appeared in the male group, but this time it was reported by Bader. He described the character of Fasil, who seemed less comfortable with his identity as he exposed contradictions, swinging between the use of Islamic terms and references and at the same time defending Goleman's concept where manipulating and control of others is involved. On this, Bader commented:

> *"The most interesting guy in the group is Fasil. Sometimes he acts like Shaikh (the religious leader), making references to the prophet and Quran and some other times accepts the ideas of Goleman as they are ☺ ".* (Bader, RJ on Focus Group)

Ali seemed to pick up this issue in Fasil's character, and showed awareness of the contradictions in Fasil's acceptance of his identity when he said:

> *"I did not feel that Fasil was 100% convinced that Goleman's EI can be accepted in our context. I felt he was trying to exploit Goleman's ideas but at the same time he could not give up his religious values…. I think we experience such challenges when we are not fully aware of the strengths in our values that make our identities".* (Ali, Qualitative Questionnaire)

Ali's statement again suggests that Fasil was a victim of the pressure he was experiencing in expressing his identity. This could explain how Ali's awareness of what stood behind the introduction of EI made him think that the target was to change the cultural identity of Saudi. Therefore, such a concept could not be the solution that would help supervisors meet the challenges they experience with leadership, and something else may be needed as he suggested:

> *"I think we need to learn about the weaknesses of our understanding of the meanings of emotion and how emotion can influence on our daily practice. …* [Pausing]… *I think we need more emotional education rather than emotional intelligence…"* (Ali, Qualitative Questionnaire)

This in turn indicates the emergence of new, re-negotiated meanings of EI. ESs seemed more open to accepting the fact that emotional terminology can be used in the workplace but should be modified to meet local needs. Samah thought that:

> *"…the good part about Goleman is that he was able to articulate those emotions in a framework, but his framework does not meet our cultural needs".* (Samah, Qualitative Questionnaire)

Emotional education was a term proposed by a few of the participants (it was also suggested earlier by Samah). Ali, however, justified the use of such a term, saying that it would help ESs in Saudi recognise the cultural aspects of emotions and then build educational leaders' awareness of the importance of such education in enhancing leadership practices. Ali's perspective, however, contrasted with that of Fasil, who said:

> *"I did feel at the beginning that EI could be Moses' stick that would change leadership practices. Hmmmm… now I think changes to our thinking as leaders do not come only via training, but it needs a decision to promote some changes to the way of learning and thinking about culture".* (Fasil, Qualitative Questionnaire)

Fasil suggested introducing the term 'emotional culture' to ESs to help them communicate better and in turn enhance their productivity. Significantly, neither emotional education, nor emotional culture ignored the role of emotion in developing leadership practices. In fact, the terms are connected because education is one of the main factors that shapes culture. Indeed, both Fatima and Sami agreed that:

> *"As educational leaders we should be role models for our teachers and heads. In fact, we are responsible for reflecting the positive cultural values of the education department and also for modifying weaknesses in the value system - if they appear - among the practices of teachers".* (Sami, Qualitative Questionnaire)

Sami thought that ESs who hold the cultural values of the educational system should be able not only to reflect those values during their practice but also to amend and bridge the gap - if any - in their clients' value system. Being educated about emotional and cultural issues will help educational leaders become capable of understanding why some bad practices and breakdowns happen and where they come from, and then help others rethink and evaluate their practices based on understanding the deep meanings of emotion and how they are connected to culture. Emotional culture could be seen as an umbrella concept that encompasses emotional education because education plays a significant role in shaping culture. In turn, this has an influence on making the meanings and concept of education, bearing in mind that emotion is contained in both suggestions.

To sum up, the story of the findings begins from the moment I asked myself how every one of us could struggle to carry out different and complicated processes of thinking, sharing, generating, communicating and criticising, to make sense of a specific concept or to create new meanings that fit the ESs' needs. What I and other participants experienced in this research can be described using the metaphor of a blender - a huge blender –in which ideas and thoughts clashed with tensions and contradictions. The consequence of the process of learning started with unplanned, unpredictable outcomes. Heavy ideas were shared - the blender was hardly moving- more clashes allowed initial conceptions and meanings of EI to be squeezed. In the second stage further blending of ideas and concepts allowed further combinations of compatible and incompatible notions to come from different angles of culture, religion, gender, personal experience and learning about EI to make new meanings. In the third stage – an advanced stage of the capacity to blend, I started to sense the source of the collaboration to generate new or renegotiated meanings of EI. At some point the ESs started to develop further ability to blend ideas (even that in direct conflict) to make those meanings. In the Qualitative Questionnaire, ESs started to filter the meanings and the ideas they had made about EI to come up with a summary of their experience. My impression is that this blending metaphor describes moments when insightful thinking is happening. Indeed, as myself and Bader described participants' learning experiences (remembering that a few of them started from extreme positions (e.g. Fatima and Maha from the female group and Fasil and Sami from male group)) of either rejection or acceptance, their ideas seemed to narrow down as a result of negotiating different meanings they collected from different channels (formal and informal). Further, as their ideas and thoughts went through different levels of reflection, negotiation and discussion (at all three phases of the research), towards the end of the learning experience they tended to review and filter the meanings they had, to learn how to arrive collectively at a concept that communicated

with their cultural identity where the essence of cultural and religious values was at the core. In doing so, the participants suggested alternative conceptions of EI that they thought they would fit better with their contextual needs. Emotional culture, Emotional education, Emotional Islamic were formed in ways that reflect ESs' needs to deal with emotion effectively in the workplace, in the cultural context of the Saudi educational field. Approaching emotion in the way it was understood by the study's participants could provide decision-makers with a (homemade) concept that creates the possibility to fulfil their mission to improve leadership in the Saudi education context.

CHAPTER FIVE

DISCUSSION

5.1 Introduction

This chapter builds on the previous chapter in which the data obtained during the three phases of empirical investigation were analysed. Having presented that data, it is now important to discuss what it means and to do so with reference to ideas already expressed in the literature. By adding the perceptions of the 6 ESs, this study attempts to contribute to the wider field of knowledge on Emotional Intelligence (EI) by addressing gaps in knowledge where there is no associated commentary in the literature, offering new explanations. The chapter addresses each of the three research questions in turn and presents the three phases of data together rather than separately. With reference to the key objectives set out for this study, the purpose is to analyse and discuss the data on EI as introduced to the ESs in the Saudi context; the chapter critically examines the influence of the implementation of the foreign concept of EI among these supervisors.

The structure of this chapter is based on the main objectives identified in Chapter 1. Following this introduction, this chapter provides an overview (section 5.2) of the emergence of EI in the Saudi context. This is followed by section 5.3, which discusses the factors that shaped the participants' perceptions and understanding of EI in the Saudi context. Having analysed these factors, the chapter then moves to the participants' critical awareness of EI in their learning setting and comments on the struggles they faced. Section 5.5 highlights the way they restructured and renegotiated aspects of EI so that they were more applicable to the settings in which they operated. Finally, a summary of the discussion is offered.

5.2 The Emergence of Emotional Intelligence in the Saudi context

The development of educational supervision and its practices have been significant concerns for the Saudi government, primarily when they tend to use Western concepts such as EI to achieve a 'better quality' of leadership. It was suggested by some of the participants that one of the purposes of introducing EI as a concept to ESs was to enhance communication, control over negative emotions and social interactions between supervisors and teachers. In the literature, Alkurdi (2015) revealed that self-help packages have become increasingly popular in the Arabic and Saudi contexts, as different training courses, under glamorous titles, held out illusory promises of wellbeing, happiness, success, and/or positive change. According to Alkurdi (2015), the marketing of these promises has occurred in multiple forms where printed books, media programmes, training courses, and governmental workshops at different levels continue to be provided. In fact, the availability of internet services and mobile technology makes it even easier for a wide range of people to access online material about such products. The findings from the current research are largely consistent with Alkurdi's (2015) work. Furthermore, two participants from the current study, Ali and Samah, suggested that the Saudi market has been flooded with EI training courses, which often promise to enhance and build the skills needed to improve the practices of leadership. This view applies to both formal and informal courses and participants' beliefs about EI in the current study, and its benefits to them, are highly influenced by their scepticism about the promises made. When the participant Ali indicated that he had attended informal training, he noted that he felt disappointed about the promises made and that the course really failed to actualise what was advertised in the course description. According to Al-Rashid (2016) the market in the Arab region, especially in Egypt and the Arab Gulf countries, has been loaded with EI training courses that advertise lofty goals but do not get results. This is consistent with the findings of the current study. Al-Rashid (2016)

stated that the market was interested in the revenue from these courses rather than whether the promises were false or true. Surprisingly, the findings suggested that the education sector in Saudi, as a formal body, accepted and adopted the concept of EI with all the promises marketed by the training industry without questioning the precision, either of the promises or the suitability of the concept for the Saudi education context, thus, accepting its universal claims. The findings provide no explanation about how the choices were made, but as proposed by the participants, it seemed that the decision was made on the grounds of the education policy-makers' desire to promote change to the practice of educational leadership. This raises queries that require future investigation, such as how a formal body, such as an Education Department, could adopt a concept as a core of official training without evaluating its suitability and credibility. This question, which is elaborated on in Chapter 6, is recommended as an area worthy of pursuit in further research.

Additionally, some recent studies have pointed to the positive effects of EI for changing leadership practices (Alghamdi, 2013; Algarni and Male, 2014; Al-Tamimi and Al-Khawaldeh, 2016; Ibrahim et al., 2017), and this can be seen as a justification for its introduction to ESs. At the same time, there is evidence in the literature that argues that EI cannot be the ultimate solution to leadership challenges. Jordan et al., (2006) concluded that the claim that EI is linked to the improvement of individual skills does not seem justifiable. However, there is also the likelihood that the decision-makers were more focused on efficiencies in productivity and perhaps they saw this as a way of improving the productivity of ESs, rather than enhancing their skills in dealing with others (Hunitie, 2016).

In the current study, most ESs did not agree that EI could be the solution to their current leadership challenges. Rather, they declared that the educational management had made the decision to provide EI training courses based on the assumption that ESs and leaders

were generally oblivious to the emotions of other stakeholders involved in their daily practice. It has been noted, on a few occasions, that the courses introduced in Saudi Arabia have created a mass multi-media industry (Alkurdi, 2015) and that this may not be as well-regulated as it should be. Advances in technology have enhanced access but, at the same time, not lived up to their promises. This has, consequently, affected the views of some of the participants.

In much of the literature, Goleman's view of EI seems to be prominent, which has been noted as a general deficiency in the overall working definition. Noticeably, in the findings of the current study, the training provided was significantly limited by Goleman's understanding of EI that is not exclusive to Goleman (Emmerling et al., 2008). As a result, participants in the study understood EI as Goleman presented it. As a result, they had a very limited way of understanding of EI because they knew only the work of Goleman and no other authors or ways of approaching emotional matters in education. Although other theorists have advocated EI (e.g. Bar-On, 1997; Cooper and Sawaf, 1997; Mayer and Salovey, 1997), these authors have never become as globally popular as Goleman. This could explain the emphasis on Goleman in Saudi Arabia; in fact, Goleman's books have been bestsellers, with over five million copies published in forty languages worldwide, making this an issue that extends well beyond the context of Saudi Arabia. Goleman made some rather dubious claims about the benefits of EI, claiming that it was a more important factor in promoting leadership than IQ, a claim that generally lacked empirical evidence; however, his exaggerated claims have been believed by many among his global audience (Jordan et al., 2006; Rada-Florina et al., 2012; Ramaraju, 2015). This helps to explain why Goleman's name is so prominently featured in the EI literature and training in Saudi Arabia. Additionally, as the Arabic literature was reviewed, it was noticeable that a significant number of translated works have focused mainly on Goleman's model, to the extent that some Arabic sources

acknowledged Goleman as the originator of EI (Alkahmshy, 2011). Relatively, the books and Arabic sources (e.g. Adnan, 2001; Al-Swedan, 2005; Al-Rashed, 2007) that explain Goleman's model are accessible in bookshops and public libraries. Thus, people who are interested in learning about Goleman can easily access his sources. Connectedly, in this research Maha explained that she had accessed a wide range of resources on Goleman through the Internet.

It was initially noted that much EI research focused on the Western business market, but it has also been shown to have an impact in other cultural contexts. Much has depended on the way the concept has been promoted to specific markets and the tailoring of EI to these different cultures has helped to allay fear that it is simply another Western concept. Alkurdi (2015) explained that the spiritual aspect was emphasised for Arab markets, and self-awareness promoted for Chinese consumers (Keane, 2016). The question that can be asked here is how EI packages offered to the education sector differed from those offered to commercial enterprises. The rationale for this question is that whereas commerce expects benefits in efficiency, productivity and bottom-line profits, education sector outcomes are often softer, such as academic improvement and progression (Kenney, 2015).

Noticeably, in the Western context, there have been attempts to update, reframe, and transform EI by different authors in different ways on many occasions as a means to expand or refine the work of Goleman (Jordan, 2005; Kiefer, 2005: 2007; McKenzie, 2011). Those attempts allowed research on EI in the Western context the opportunity for further development. Conversely, in this current study, ESs' knowledge appeared to be limited to an uncritical view of Goleman's theory. In addition, although there was external pressure to adopt the concept without question, most of the individuals during the three phases (pre-reflective period, a discussion period, and a post-reflective period), irrespective of whether they accepted or rejected this concept, were able to develop an

insightful approach to EI in the Saudi context. As they were able to demonstrate the ability to think more openly, negotiate, and finally reconfigure their understanding of EI, they could better address the needs of the Saudi context, which will be discussed later in this chapter.

5.3 Perceptions of Emotional Intelligence and associated issues

In this research, six male and female participants discussed their perceptions of EI (see their representativeness, Chapter 3). Although each of them had his or her own initial take on EI, all of them seemed to fall somewhere along a spectrum between two rather extreme positions: from fully resistant to fully accepting, with some participants indicating levels of ambivalence. Initially, resistance appeared, as some of the participants experienced a lack of connection to the use of the concept in the workplace or were not able to find a reference to the concept in their cultural sources. This, in turn, led to negative impressions and identified some of the challenges participants faced when attempting to link EI to leadership such as feeling that their cultural identities may be threatened by a foreign concept. For them the concept they were introduced to is unrealistic because it does not have a clear reference in their culture. Thus, some of them suggested using a concept more relevant to their context (Section 5.4). On the other hand, for the participants who were more accepting of the premises of Western knowledge and values, acceptance of EI was more likely and participants generally submitted to the government decision to train them in EI. Noticeably, because participants generally had a limited knowledge of EI, much of their understanding linked back to the work of Goleman, suggesting minimal comprehension. Interestingly, they developed multiple perceptions of the implementation of EI within the Saudi educational context, though they expressed numerous contradictions when it came to addressing the reasons for their positions.

The fear of losing their cultural identity seemed a significant reason for a few of the participants to reject EI. For example, Fatima, who appeared conservative, felt that EI was introduced to replace her Islamic values and identity with other irrelevant values. Fatima had a stereotyped image of 'the West' that influenced her first impressions of EI as a concept. She did not want to accept non-Islamic values and did not want to undertake training that related to EI. Fatima did not believe any 'Western' course would help her, and she generally found the training negative. She made a point of complaining about the trainers' dress code, as she sensed they had hypocritical attitudes, as they seemed to be lacking the EI skills they claimed to hold because they did not show respect for Islamic values. Fatima's views illustrated a concern that the adoption of Western concepts might have a negative influence on her personal and professional values; she was worried that EI might threaten her original religious identity. This suggests that Fatima's initial perception of EI was influenced by her loyalty to her religious values. She showed a strong faith and her pride in her Muslim identity prevented her, to some extent, from seeking more information to help her see other possible sides of EI. Fatima was able to recognise this weakness in her way of perceiving EI, but still refused to acknowledge it as an acceptable idea. In the literature, Harré, (1998) argued that emotions are socially and culturally constructed, but not unitary entities. Harré (1998) and Ahmed (2004) explained that cultures perceive and understand emotions differently. Individuals of one culture have different central interests compared with other cultures, and this may have a profound effect on the repertoire of emotions displayed. Subsequently, Gross and Barrett (2011) suggested that although there are different approaches to understanding emotions, most of them are rooted in questions of emotional generation or regulation. As McCarthy (1994) argued, emotions are not private objects; rather they are social objects that have two-fold capacity. First, they are referred to, and second, they can be used to signify something to

self or to others. In that sense, when people interpret emotions, they interpret them as they correspond to their social context. The findings of this research suggested that Fatima was frustrated that EI challenged her identity. Emotion(s) therefore, are not independent entities and it is this conceptualisation that Boler (1999) suggests. When emotions are exercised in the educational field, they have two dimensions that entail either acting as social control, or as sites of resistance and social redress. Zembylas (2005a, 2005b) added that emotion has context; she therefore suggested the term emotional rules to explain how emotion could shape and regulate not only the pedagogical processes, and communication in the classroom between teachers and students, but also the entire culture of a school.

Contrary to Fatima's negative views, Maha and Sami fully agreed with and accepted EI. Maha was adamant that this was because the West held much knowledge that Saudis should learn from. In support of her argument, she began to include the Prophet Mohammed's sayings, thus combining the possibility of EI being accepted in support of her Islamic background. The study showed that she was trying to reconcile others, and was also creating a statement that reduced the chances of others contradicting her, as she was using the Prophet's words to reinforce her argument. Maha defended Goleman's idea of EI and attempted to convince others that he had demonstrated wisdom by referencing components of his idea of EI against her counterparts' cultural and Islamic references. Maha acknowledged she was driven by her passion for Western ideas and did not initially give EI any critical thought. She suggested that the focus on Goleman, from a wider perspective, might have originated because, in contrast to other theorists, his work has been translated into Arabic. Maha's understanding of EI came from online sources and she had clearly become enamoured of the concept. She generally accepted what she received without any questioning or analysis of the theory and was convinced that it was a powerful skill. This appeared to be predominantly

because it is a Western concept, and she believed that anything coming from the West must be empowering. Many non-Western countries have been seduced by Western ideologies, mainly through the effects of globalisation, believing that they will also be endowed with the powers of Western nations; even in this thesis, the claim that EI could be beneficial for Saudi institutions looking for leadership programmes appears in the literature (Alghamdi, 2013; Algarni and Male, 2014).

The perception of full acceptance of EI appeared among participants who felt less stress and fear of their cultural identity, and they justified this by suggesting that the possible benefits to Saudis could help to create an environment where improvements in education can be made. Educational reforms are an attempt to raise standards to help Saudi Arabia improve its world status by becoming a knowledge economy and competing in the global marketplace. But while education is important, Saudi wants and needs to retain its own cultural identity. Globalisation is seen as a threat to weaker countries' culture and practices, mainly due to memories of colonialism (Riani, 2017). One of the ways in which this can be seen is the presence of multinational organisations in newly developing countries. Such organisations have changed working practices and structures, introducing foreign concepts at the same time as exploiting a country's resources. As the proliferation of oil companies attests, Saudi Arabia has not been immune to this process, which is replicated in the number of Western educational establishments that have been established in Saudi Arabia. This has become an area of concern for researchers such as Alatas (2003), who suggested that the West's global influence on societies meant that academics in certain countries are dependent on Western ideologies. This is largely because so many research papers and ideas are published solely in English, which means that the theories and models accessible to non-Western countries have cascaded down, and borrow from Western influences. In addition, many Western universities have gone into partnership with universities in

developing countries; they have encouraged structures that enforce Western ways of learning, in contrast with the ways that traditional cultural values are deployed (Alatas, 2003). It can, therefore, be seen that the idea of yet another Western idea such as EI may have made most of the participants in this study uncomfortable.

There are also some misgivings about the potential impact of the scholarship programme on Saudi individuals, who are being sent to universities around the world in order to capitalise on the knowledge deposited in those institutions. The result of this move is that Saudi Arabia is likely to attain a knowledge economy that has been forced upon it by the West. Orabi and Al-Omary (2001) alerted people to the possibility that cultural values could be weakened by exposure to Western societies through the internet and social media. Parker (2005) suggested that those returning from overseas sojourns were likely to introduce new cultural practices. Maha demonstrated a more Westernised character, and her way of conceptualising EI demonstrated a high interest in knowledge imported from the West. Maha was adamant that this was because the West held much knowledge from which Saudis should learn. From Maha's comments about her positive feelings for the West, there may be opportunities to promote other cultural values in Saudi Arabia. The implications of the introduction of such practices may not be understood in the short-term, as they may simply be regarded as progress. However, an insidious and gradual change in practices may have a significant impact overall in making people less resistant to foreign values. This is an underlying fear that most of the participants had, but it was particularly vocalised by Fatima, who appeared to sense the danger of foreign concepts weakening her cultural values (Said, 1993; McKeon, 2014; Riani, 2017).

Alongside Maha's extreme acceptance were participants such as Sami, who was prepared to accept that decision-makers must have had a good reason for introducing it, but expressed uncertainty about what that reason might be. Nevertheless, he remained

willing to concede that his doubts could be alleviated, as he felt sure the decision-makers had reasonable intentions for introducing it into an educational context, as the government would not waste time and money on it otherwise. Sami was further interested in Goleman's ideas about EI because he believed it may have benefits to business, yet he was unsure whether it was useful in educational leadership. It is true that the Saudi education sector is more conservative than the corporate sector, mainly because it has been protected from the impact of cultural imperialism to a certain extent (Orabi and Al-Omary, 2001; Alkrdem, 2011). However, in the current period, where the knowledge economy is being promoted as the way of the future, the education sector in Saudi is being urged to open up to new concepts. Nevertheless, having seen the effects of cultural imperialism on other sectors, there may be fears that the societal values of another culture may undermine Saudi culture through introduction of concepts such as EI. As Tomlinson (1991) has argued, cultural imperialism can replace national core values with a homogenous culture. Western countries often lack respect for other societies and tend to look down on other cultures as being inferior to theirs (Cortazzi and Jin, 1996); in addition, many people from these other cultures, as seen in the case of Maha, are enchanted by the West and its promises. Yet, as indicated above, Maha attempted to use her Islamic practices to justify her admiration of the West. There is a struggle between EI as a Western concept and the way it might fit in with Islamic beliefs.

Between this range of understandings from resistance to acceptance, some participants showed ambivalence toward EI. Ali and Samah were personally motivated to develop their knowledge of EI after the first training course and both conducted a personal search to develop a better understanding. They displayed some insightful awareness that may indicate a change in their initial thoughts at an early stage of the research, when they argued that the concept may be embedded in Saudi culture already and that instead

of accepting Western concepts wholeheartedly, there may be a need to look at their own practices in the professional context. This is consistent with Andreotti (2011) and Howe (2017) who explain that the theory of cultural imperialism allows us to understand the Western lens of dominance in terms of producing and imposing knowledge, and the destruction of non-Western ways of knowing the world. The resistance demonstrated by some participants and their search for solutions from within their own cultural context is an understandable reaction to this Western imposition. For example, Ali thought that EI was imposed by the West on the Saudi context for political and economic reasons, and this had nothing to do with his own particular context. He was not only aware of his underlying identity as a Muslim and Saudi leader, but developed an awareness, rooted in his understanding of political and economic power, of the West's attempt to impose certain influences on his country. Said (1993) explained that the concept of cultural imperialism suppressed other modes of expression and representation among the people of less powerful nations. Ali's political-economic lens was consistent with work by Fletcher (2013) who suggests that it is difficult to quantify the effects of colonialism on weaker nations. Fletcher (2013) argues that there is a general belief that the populations of certain areas are impelled to subjugate their traditional cultural identities and take on a new national identity that does not always consider their heritage. Western policies and colonial laws replace long-held traditions and change societal and cultural practices. Consequently, there may be a fear of this happening again and less developed nations are thus wary of the influence of stronger economic powers. Cultural imperialism is seen as the policy of exploiting other countries economically, and there are indeed vestiges of this belief in Ali's comments on the EI training courses simply being 'another business evolving into a multimillion-dollar training industry'. Alduish (2012) offered an example of the strategies imposed by presidents of the United States to promote socio- political changes in the Arab educational sector. Indeed, the example he

provided highlighted the financial resources allocated to make the transformation happen mainly to educational values and practices. The question that can be asked here is whether they would be willing to fund expensive changes to education in other nations if they did not believe that there would be a direct benefit to their own country.

Samah made the insightful suggestion that perhaps Goleman believed that leaders were superior to those under them because others lacked self-awareness; she argued that such superiority had no place in Saudi culture (Naankiel et al., 2014). Samah was conceding that there are differences, and the Saudi context may need to look at EI in a slightly different way. Likewise, Ali tended to place the blame for negative cultural practices on the materialism of Western values. However, he also differentiated between Saudi and Western values and attempted to explore ways in which EI might become more acceptable in the Saudi context. Instead of shifting values from human to material, Ali focused on the aspects of EI that he considered un-representative of Saudi values. Fatima's argument that negativity can be transformed into positivity in the Islamic faith was another example of how participants thought EI might transfer to the Saudi context; she saw that her initial feelings about EI could change.

In addition to these contrasting views, when Fasil was asked to conceptualise EI, he appeared more conciliatory as he did not totally reject the idea, neither did he fully agree with it. He communicated an understanding of EI in the workplace as relating to manipulation. Although Fasil actively attempted to produce a workplace-specific meaning of EI, he could not, because he perceived EI as the need to manipulate other people's emotions to his own advantage, which might in turn lead to abuse of their emotions. Côté et al., (2011) and Molhotra (2016) argued that people with Machiavellian characters are more likely to abuse people's emotions in the workplace. In addition, in educational organisations, professionals' emotions are subject to control by rules, regulations and professional practice guidelines. This suggests that

professionals in management will use the power of regulations to help other less powerful professionals (such as teachers) comply with them. For those who cannot explicitly impose the rules, manipulation can be justified by the need to be professional (Beatty, 2000; Hochschild, 2003; Zembylas, 2005b). Nevertheless, from the Islamic perspective, manipulation is not often accepted because it is an alternative to hypocrisy. The religious values of Islam reject this type of behaviour or abuse related to using others, even emotionally, for personal benefit or advantage (Ashioe, 2015). This premise was also acknowledged by participants Sami and Ali, who agreed that EI in the workplace implies the manipulation of others' emotions to one's own advantage. Consequently, according to these participants, Islamic religious values are a mediator, as only Allah should have control over others and all individuals are subject to that ultimate control. On the other hand, participants lacked insight into how religion can be a source of power for some people, who would use it to control and manipulate. However, a participant such as Fatima did seem aware of the power of religion to support her argument, and Maha later started to use religious scripts to generate more powerful emotions in support her argument and opinion. This may indicate that some of the participants had begun to sense that religion has power, but they were limited in their abilities to criticise religion as they criticised EI in terms of manipulating and controlling. Religion is a constitutive cultural element; however, it is also a constraining element because it is not without power. Edward and Akip (2014) explained that emotional religion can be seen as a source and tool of manipulation and control, adhered to by people to advance their own interests in gaining power. Such practices of religious manipulation are less likely to be challenged in some societies because it is culturally structured and justified.

Noticeably, the discussion of perceptions of EI, and the issues associated with it, demonstrated the participants' range of contrasting views, from rejection to acceptance.

What was clear was that they did not reject the idea that they needed to develop their leadership skills, but they struggled with how they could apply this new concept to their emotional practice in the way it was presented in their Islamic resources. They could not find any reference to the concept in their context. Ultimately, even Ali and Samah, who had a more insightful approach to thinking when it came to their cultural identities, tended to agree with Fatima, who was described as conservative. Her extremist position weakened her ability to express what Ali and Samah were better at expressing. In fact, they were able to convince their peers of their opinions. Hence, even Maha and Sami, who demonstrated full acceptance of the concept, when it came to discussing what shaped their cultural identities, both started to harmonise by discussing an approach that could include some of Goleman's ideas in a way that might keep their cultural identity present. In the section that follows, the focus shifts to a discussion of the learning setting and highlights the struggles that both researchers and participants identified.

5.4 Developing Saudi supervisors' awareness and insightful understanding of EI in the learning setting:

Although both participatory workshops' contained struggles and challenges, this is consistent with previous research which indicated that both male and female participants illustrated an ability to re-think and debate different perceptions of EI. Interestingly, in neither situation did participants receive in-depth literature to explain the issues that shaped the meanings of EI; however, some of them were able to look at the situation with different attitudes, which helped them towards more insightful awareness of the concept's meaning. Fatima, Maha, Sami, and Fasil explained that the moderate attitudes of both Ali and Samah allowed their group to analyse more. The power of peers to lead learning and develop further insights in a group is explained by Boud (2001), who stressed that learners in peer learning settings are better able to create

their own meaning and understanding of whatever it is they are learning. Essentially, learners look for beneficial methods and seek different answers to solve problems. They therefore help each other intellectually, emotionally, and socially in "constructive conversation" and learn by talking and questioning each other's views and reaching consensus or dissent (Boud, 2001). Belgraver (2007) and Roberts (2008) argue that peer learning can lead to the development of self-directed learning skills, critical and creative thinking, problem-solving skills, communication, interpersonal and teamwork skills, self-learning peer assessment and critical reflection, an increased understanding of concepts, skills and an enhanced self-image. Relatedly, participants in this study were learners who were actively engaged in their learning, given the chance to be part of the process of debating and making new meanings of EI. Although the researcher was initially only expecting participants to provide opinions and perspectives about their experiences of EI, as the discussion sessions intensified more learning occurred, and their roles shifted from being only participants in research to becoming active learners. This was an intriguing finding because it represented the participants' ability not only to generate multiple new thoughts about the cause of their initial understanding of EI, but also to suggest new thoughts when engaging in the exploration of multiple answer paths, as consistent with the literature (Hmelo-Silver and Barrows, 2006).

Participants appeared to be responsible, with the help of the administrators, for deriving key issues from the problems (with EI) that they discussed. They used their previous knowledge and pursued the acquisition of new knowledge. They dealt with EI as a problem that had not been debated or discussed with the support of Jawaher and Bader, who prompted them as learner-participants with meta-cognitive questions. Jawaher and Bader, in their roles as administrators and facilitators, provided the participants with a few PowerPoint slides and free space to debate the questions they provided and to seek shared answers. This in turn helped the participants achieve further understanding of the

concept in an attempt to achieve discovery and awareness of new knowledge (i.e. perceptions of EI in different contexts). This is consistent with the work of Barrows (2010) who stated that the purpose of meta-cognitive questions is to help learners discover and become aware of new knowledge. In the current study, Jawaher's and Bader's reflections undoubtedly suggested that learners came from a background of passive learning, where space to share their perceptions and ideas in their learning was limited. In this passive method, the teacher is in almost full control of the class and the materials. Raelin (2009:406) commented that this passive method, and the practice of "spoon-feeding information to a captive and passive student body", that "tries to make neat an activity that is normally messy" is one of the least effective traditional lecture-based classroom methods of teaching. Unlike this passive approach, the problem-based learning approach was offered during the participatory workshops, in which researchers tended to create an atmosphere where participants were encouraged to freely express their ideas. In fact, the learners took over the responsibility for the discussion, switching the context from a passive to an active setting.

Participants seemed to appreciate the free space given to them by Jawaher and Bader, which allowed this shift from teacher to learners. At the same time, the space helped them open up, to share and negotiate ideas which were generated by their contextual experiences rather than from the materials offered to them during the workshop. This was acknowledged by a few of the participants, who had attended the official EI training; they made their initial meanings of EI based upon the training received. On this topic, Fatima indicated that the training provided to her was "dry" and in her opinion did not help her as a learner to make sense of EI as a topic. It seemed that the word "dry" meant to her "lack of interaction". It is very likely that the way that she felt about EI was connected to the training program that she experienced. Although she developed her own technique to keep herself engaged in the sessions, she was not able,

at the beginning of the research, to make sense of EI. In contrast, at the end of the research, as she reflected on her experience, she explained that the new experience of learning seemed to empower her to be more engaged. This helped her conceive different aspects of the meaning, and she was also able to reflect on the factors hidden beneath the meanings. Nelken, (2009) suggested that in an adult learning setting, the learner-centred style should replace the teacher-centred style because if the authority resides in the teacher alone the level of curiosity and interest in negotiating the topic will be limited. Additionally, Caine and Caine (1990) stated that "*the brain is designed to perceive and generate patterns [and]…resists having meaningless patterns imposed on it…isolated pieces of information that are unrelated to what makes sense to a particular student*" (P.67). Because of this, the position of teachers in these types of learning setting should be carefully defined.

There were challenges for the facilitators about how best to conduct this research. Jawaher commented in her diary that she was always concerned about where to stand in relation to the participants. It was essential to ensure her that her counterpart, Bader, faced similar challenges when facing the participants. Their struggles centred around avoiding the teaching and learning methods they had used in their previous training experience and ensuring that they were offering space for the participants to accurately reflect their thoughts. Additionally, the facilitators needed to attempt to activate participants' own thinking and negotiation skills in the group. Hmelo-Silver and Barrows (2006) stressed the need to create problem-based learning in order to allow learners to discuss and debate, in small groups, a structured problem presented as unresolved. Therefore, for learners to be able to make sense of the meanings of EI they were provided with, the teachers (researchers) need to give them freedom to take the lead in their learning by shifting the method of learning from teacher-centred to learner-centred. Spatially, participants seemed to be able to distinguish a leader-learner, who is

a member of the same learning group, as a more efficient way to construct meaning, as was the case with EI. In this research, Samah and Ali played the role of leader-learners, which was appreciated by other team members who wrote in their reflective journals about the importance of such a leader in the learning setting. Offering the participants an open space to focus on understanding and discussing one core matter - EI - helped them when they later generated multiple new conceptions of the meanings of EI in relation to their context. Indeed, participants were able to suggest new understandings that met the needs of the context. EI did not have only a single definition, rather learners engaged in the exploration of multiple paths and understandings (Hmelo-Silver and Barrows, 2006).

According to the researchers' reflections, it appeared that participants had different emotional reactions in the discussion. This claim is made based on the reflections of Jawaher and Bader, who described their body language and emotions during the discussion sessions and the breaks. Jawaher was more aware of the importance of recording body language than Bader and this may have been because she tried to have a full image of her setting while Bader had a limited view. One way that this links with existing literature is through work by Nelken (2009) who explained that "*A learning environment is not something that he can simply decree: it is co-created by the students and the teacher. It does not emanate from the teacher, as in the traditional model, but is the product of a relationship. The emotional message that is sent by the teacher is as important as the intellectual message, and it often determines whether the latter is received at all*" (P.204).

Therefore, one of the challenges faced by Jawaher was to keep Bader on track in terms of recording learners' feelings in order to understand what role emotional messages played in either assisting sharing and interaction or limiting and closing off discussion. Bader was not always able to consistently record learners' feelings. Jawaher commented

in her diary about speaking to Bader about his lack of comments on the last session; his response was to declare his own emotional exhaustion as justification for this. In fact, this connection demonstrates the amount of pressure both researchers were under, and it highlighted Jawaher's struggle to keep track of all the people involved in the research, including Bader. Davies and Spencer (2010) argued that when a learning setting is involved, it is part of the researcher's role to understand how learners' emotions affect the data collected, as well as its framing, and interpretation. Understanding and addressing the issue of emotions in relation to body language allowed the researchers to gain a deeper understanding of how the concept of EI was perceived. In fact, they were both aware that recent trends in adult learning focus on different dimensions of learning, including the spiritual; this is consistent with what is documented in the literature (Merriam, 2008).

Being aware of the learners' feelings was important for the facilitators, who wanted to understand what was behind the initial meanings of EI they created. It seemed, from the findings, that when participants were discussing the meanings of EI, they were not specifically discussing the definitions, but were rather reflecting deeply on how their feelings were attached to the meanings. In respect of such feelings, it is argued that the emotional components of learning (i.e. trust and confidence) are formed as individuals reflect on the process of learning in the learning setting and that "*[e]motional processing takes place in the cognitive unconscious beyond our direct access. As a result, we have no thought without emotion. It is impossible to balance our cheque books, drive to the store, or deal with our co-workers without an emotional component. We cannot move through our world or conjure up thoughts of past events absent accompanying emotions"* (Jones and Hughes, 2003, p.490).

Thus, participants needed to feel safe to share or maybe safe to communicate their ideas. The feeling of safety is paramount in this environment because it allows participants to

open up and achieve further learning and reflection. A few participants declared that they needed to trust that other people involved in the same learning setting could understand and respect their perspectives. This statement brings to the fore Maslow's hierarchy of needs, as feeling safe is a fundamental need for the learner to achieve learning (Thoron and Burleson, 2014). The connection between feeling or being trusted, and the ability to learn, appeared in the findings in various ways and from different individuals. Being trusted was a concern for Jawaher who wanted assurance that she was connected to the participants and could create a platform of trust to be able to go deeper into the meanings and understand what was behind the superficial. Jawaher commented on the matter of trust when she reflected on Fatima, who was in doubt about trusting her. This was until Fatima was able to see the connection between Jawaher and herself, and she considered that they were both standing on a shared platform of cultural values. This was a positive shift because Fatima now felt confident that she could share her opinions even if they sounded extreme. The need to build trust between learners and teacher is discussed in the literature. Part of a facilitators' responsibility is to create a shared platform of values and norms. This has echoes in Brookfield's (2006:68) statement that congruence between a teacher's words and actions is an indicator of authenticity, which in turn helps students develop trust in such teachers and perceive them as allies in learning.

He suggests that facilitators should practice what they preach to build trust with participants. Part of this trust, in a group learning setting, involves learners being able to trust not only the teacher (in this research, the researcher and facilitators) but also the other members of the group. The importance of feeling trusted to achieve learning was declared by Ali from the male group and Samah from the female group as they both insisted that trust has a connection with learning; this was because the building of trust among group members allowed them to share and negotiate the different meanings of

EI. Indeed, trust as a concept is generally also connected with different perspectives, to create learning and awareness. Related to this, Rogers (1994) argued that trust and the feeling of belonging are fundamental to building up collaborative learning communities where sharing, and the free expression of thoughts, feelings, reactions, opinions, and information prevail. It seemed that participants in this research needed to feel that they could trust the researcher, facilitators, and other group members to develop stronger and deeper interpersonal relations, increasing the probability of mutual learning and strengthening of relationships. Trust appeared to help participants to gradually discard their masks of passivity, hostility, and indifference. The researcher felt that the resultant energy enhanced the group learning cohesion and invigorated interpersonal engagement during group tasks. This led to more mutually supportive relational dynamics that seemed to influence the process of making new meanings of EI. In relation to this, Smith's (1983) comment on peer learning suggested that effective peer learning experiences should build upon mutual respect, trust, and confidence so that members *"feel free to express opinions, test ideas, and ask for, or offer help when it is needed"* (P.39).

Another struggle in this learning setting, as Bader indicated in his diary, was that he was himself struggling with issues of trust. He feared losing the trust Jawaher had placed in him. Bader was worried about his image as a professional and at the same time as a Saudi male trusted by a female from the same culture and work background. Saudi cultural norms dictate that when a male is trusted by a female to achieve a specific target, the male feels the pressure not only of the request but also feels the pressure of being a male. As a Saudi female, Jawaher was in full agreement with this premise, and she added that there was more to the situation with Bader than gender. She suggested that it could also be in relation to him being a colleague in the same context. This claim is based on comments Bader recorded in his diary about wanting Jawaher's approval

and being able to demonstrate the skills required to accomplish his target and to be trusted as a professional. (Al-Dakheel, 2008; Al-Fahad, 2009; Al-Kahtani et al., 2006) stressed that in Saudi culture, males in the workplace demonstrate specific attitudes when someone, especially a friend, colleague or female, trusts in them, and failure to complete a task brings shame on them.

In summary, having learner-leader participants with open and questioning minds played an important role in making the learning sessions more attractive for debate and discussion and tended to motivate other participants in the learning setting to be more open to more discussion. Nevertheless, the learner-leader participants would not be able to enjoy their position without support and motivation from the teacher-facilitator whose role was to create a platform of trust to allow everyone to share his or her perspectives equally. The most critical struggle seemed to be shifting from the traditional methods of passive interaction to a wider and more 'free' space, where the learners were in better control of their learning. The load was primarily on Jawaher, who was tackling different responsibilities at the same time; her position as a facilitator meant that her fundamental concern was with the quality of the collected data. At the same time, she was not allowed to take control or impose her thoughts and experiences. The level of challenge also seemed high for Bader, who needed assurance that he was in control of his attitudes as a male figure and as a professional. This is significant because it addresses the impact of personal and cultural experiences and attitudes on teaching and learning, which need to be considered when any problem-based learning setting is suggested. It is important that if a researcher is willing to involve an assistant in his or her research, he or she should be ready for the challenge and ensure that all related issues are recorded. The aim of designing the learning setting around a problem-based format was to help the participants open up and share their opinions and perceptions of EI and to consider the characteristics that shaped these. Relatedly, having more

awareness of the concept of EI though the open discussion facilitated by this study meant that the participants believed they could find new meanings that would fit their beliefs.

5.5 Renegotiating and reconfiguring the concept of Emotional Intelligence

To achieve the final aim of this study by suggesting an expanded definition of EI the ESs arrived at the reconfiguration phase after much reflection and discussion in the two other phases. The opportunity to discuss and share ideas with others in this study was particularly valuable when addressing the challenges associated with EI, offering participants a chance to have their voices heard. The ESs were willing to concede that there might be more than one way of looking at EI. They began to try to find ways of responding to the problem of fitting EI into the Saudi context in order to identify the challenges initially suggested in the literature review and to articulate the need for initial perceptions to be renegotiated and redefined to fit into different cultural contexts. This is supported by Menendez Alvarez-Hevia (2018b) who suggested that examining the use of EI in education setting needs more critical analysis of its construction and implementation. Participants held a number of perceptions of EI, the reasons for which were highlighted in section 5.2. Their understandings varied between acceptance and resistance, but it was clear that there was little relationship between Goleman's concept of EI and the ESs' understanding. In cases where there is knowledge of emotions, there appears to be conflict with the terminology of EI. Reconfiguring the concept of EI seemed to be a priority in an attempt to improve the quality and the productivity of leadership in the Saudi ESs' context. Such a need was specifically addressed by several different participants: specifically that EI was a Western concept, and that this needed to be addressed during the transformation to a Saudi context.

Reforming education and ensuring that Saudi Arabian education meets the demands of international standards means that improvements need to be made in the system (Alyami, 2014). It appears that traditional values are cherished, and therefore working with these perspectives or understanding values should be negotiated on shared platform to avoid invalid practices. This may be a solution to the problem of developing more productive educational leadership. Most new educational ideas have been derived from Western influences; much of that is due to the prevalence of research published in the English language. This means that concepts such as EI need to be reconsidered in the light of the positive impact they may have on the education sector. As Kennedy (2002) argues, there may be areas within other educational cultures that have much to offer. The challenge is therefore to seek the best way forward. Although Western influences may be driving education reforms in Saudi Arabia, there is nothing to prevent the Saudis from placing their own stamp upon these reforms.

Understandings of EI were highlighted during this study; later, in the qualitative questionnaire, came the realisation that there were many ways of interpreting the concept. At first, it was believed that EI was an unrealistic concept that did not live up to its promises; this was because Ali had a negative experience of EI training. There was then a further realisation that it was not clear what EI was and where it came from. Initially, there was objection to the word 'emotion', which could mean so many different things to different people. In fact, there was some unease about the idea of 'emotion' which participants felt should be limited to the private sphere, and not brought into the public domain or workplace. This was highlighted by Fasil, who suggested that words used in the workplace focused more on respect and appreciation, which he regarded as supporting more professional manners. Thus, even the name of the concept could be regarded as antithetical to Saudi culture. Samah and Sami both gave examples of how the word 'love' was used freely in Western culture but would never be

appropriate in a Saudi workplace context. This would be abhorrent in the Saudi culture because such words are kept within the close family domain, according to Saudi norms. Emotion is certainly a word linked to strong feelings. As Kayyal and Russell (2012) note, not all translations are universally appropriate to Arabic cultures and their perceptions of emotions. In contrast to the initial rejection of 'emotion', however, by the end of the research a few voices suggested that renaming EI either emotional education or emotional culture might be possible alternatives to EI. This could reflect changes in participants' awareness, both of the importance of emotion in the workplace and that educating ESs about specific emotions connected to the workplace could help improve the quality of leadership in education. Once consensus on the use of the word 'emotion' started to appear among a few participants, attention was then focused on the use of other terminologies that fit the context. Although other studies have documented the acceptability of this terminology (and indeed the concept itself), in Saudi contexts, this has not been achieved without questioning the contextual understanding (Alghamdi, 2013; Al-Tamimi and Al-Khawaldeh, 2016) and there was no research in the Saudi context that suggested alternative terminologies. Thus, one of the contributions of this research relates to alternative ways of describing or defining EI, such as emotional education or emotional culture, which seems to indicate that labelling it in the way that best communicates their own culture to participants is essential for Saudi ESs. Significantly, once participants had moved on from their concerns about the use of the word 'emotional', they were able to focus on the discussion in which they were all trying to find a way that would make the concept of EI suitable for the Saudi context (Alqarni, 2015). This involved not only changing the terminology, but also a reconfiguration of the understanding of that terminology to reflect Saudi cultural values, which are deeply rooted in Islamic values. It is a fact that Saudi ESs needed education that enhances their leadership skills. The decision-makers consider EI to be an agent of

effective leadership that could strengthen practices of ESs and teachers in schools. By contrast, these findings seem to show that decision-makers did not understand how ESs would feel about training that challenged their identities. On this, Van Dijk and Van Dick (2009) commented that change can undermine an employee's identity, particularly in terms of their social status, while resistance to change undermines a leader's identity as a person with power. ESs are supposed to have the power to lead. If they are to be seen as the gatekeepers to the promotion of change to educational supervision practices, they need to understand the emotional elements of their own culture, because emotion and culture, in values and identity, are particularly salient.

Notwithstanding the contrasting attitudes towards EI, resistance to the imposed training courses was identified. This could be linked to the fact that ESs did not feel that their needs were addressed and respected. Although it is common for some people to feel resentment about compulsory training courses, the resistance here was based more on how every participant felt about not having adequate information in advance to understand the benefits he or she would gain from the training. For example, while Fatima felt that lack of information put her off the training, and Ali used the lack of information as motivation to search for more facts to extend his knowledge about EI. McGee's (2007) point that much of the success of EI has been due to the way it is presented to consumers makes sense, because learners need adequate information to make sense of new concepts. For the participants in this research, their understanding of EI was limited to Arabic written sources as majority did not review or search for English written sources to understand more about EI. Additionally, they were limited by the knowledge provided to them through the official or non-official training courses that mainly reflected Goleman's perspective on EI. Hence, even if they thought to read for more knowledge, their awareness may have been limited to Goleman's understanding of EI as they were less likely to recogniser the wider literature on EI (Alkahmshy, 2011).

At the same time, it is part of adult learners' duties to take responsibility for their learning. There seems to have been a lack of sense-making in the way that EI was presented to the ESs which could not be ignored. The findings indicated that even in the official documents provided by the Ministry of Education, there was a lack of explanatory material: what is EI, and why did decision-makers introduce it? The document promises much but the participants were unable to see how it could be achieved. There seemed to be a distance between how the concept was introduced and the way it was practiced; there was no documented explanation of the need for the concept or its potential for use in the workplace (Idrees, 2002; Abdulla, 2008; Alkrdem, 2011; Alenizi, 2012). Yet the decision-makers had decided unilaterally to introduce EI into their training programmes. More information on how this decision was reached may have helped participants understand why it was forced upon them. Noticeably, the participants seemed more engaged when discussing different meanings of the word "emotion" as a more subjective word open to negotiation, while when it came to debating EI, some conceived it as a foreign or external way to understand emotion, and therefore rejected it. Consequently, discussing EI did not seem as enjoyable, rich and relevant as the argument about emotion appeared to be (Al-Kahtani, 2013; Alghamdi, 2014).

Because of the discussion sessions, the participants collectively worked to create components for their newly configured term that communicated with the spirit and the values of Islam. Fatima objected to the term 'emotional intelligence,' as she felt that this was used as a description of how to manage and deal with emotions, which was contrary to her own beliefs. Additionally, the idea of people taking control of their selves was against Fasil's values, which were that everything should be submitted to Allah. Indeed, through discussion, a consensus emerged that EI had no relevance in an Islamic or Saudi context, which became the starting point for considering whether it

could indeed fit in with these values. As Sami clarified, Islamic culture is rich and diverse so there must be sources there that might reflect Goleman's views. It was Sami, who argued that due to the popularity of EI, there must be something there that was worth considering, and it should not simply be dismissed. He showed his objective stance in suggesting that there should be a way of rethinking the concept to fit the Saudi cultural context. Sami was prepared to find ways of reconfiguring EI to meet his own cultural needs and values. Consequently, some of the suggestions and possibilities for making EI more acceptable to Saudi culture were referenced back to the teachings of the Prophet Mohamed. Islamic values are enshrined in the Qur'an, which should be used as the basis for the introduction of concepts that will be required to become part of Saudi culture. With greater awareness of EI as a result of the open discussion facilitated by this study, the participants believed they could find new meanings that could be consonant with their beliefs. On this, Andreotti (2010) agreed that knowledge and learning are socially constructed. Hence, for learners to become more productive in their learning, they should be encouraged to develop a more ethical approach to what she called global learning, which involves more lenses for dealing with problems, and finding solutions from their cultural context as learners. Andreotti's (2010) opinion harmonises with Crawford (2009) who suggested that when looking at the matter of emotion in relation to leadership, the entire culture of the institution as well as the personal values of the players impacted by the practices should be considered. Thus, understanding emotion in the workplace should also involve understanding the social context.

As agreed, religious values were most important to the participants; they feared the potential for their dilution by Western influences. Fatima was staunchly of the opinion that Saudis have their own values and religion; she rejected the idea that taking on Western concepts such as EI would make Saudis more Westernised, as she believed the

outcome was the responsibility of Saudis themselves. Fatima did, however, acknowledge a fear of changes that might undermine Saudi religious values. In particular, some of the participants' negativity towards EI emanated from the idea of self-awareness that is embedded in the concept. Samah developed her knowledge of EI after first attending an official training course and then conducting a personal search to develop a better understanding. In her understanding, self-awareness in EI meant that people should be more aware of their religious values, thereby gaining better control over their behaviour. She thought the Islamic understanding of self-awareness involved behaving in a way that is acceptable and rewarded by Allah, compatible with Allah's expectations. This missing link between Allah and the self is designed to create an awareness that Samah found unacceptable. Samah's understanding of self-awareness came from her understanding of the connection between self and Allah. For Muslims, awareness of Allah's rules concerning what is and is not acceptable is essential. Therefore, when it comes to awareness of religious values, Muslims refer to Him as being in control of both self and different emotions linked to that self. This perspective is supported by Islamic scholars such as Ibn AlQaim (1340) and Al-Gazzaly (1349), and cited by (Chittick, 2010) who stressed that with full submission to Allah, the self will obey and be more disciplined. This is also supported by the recent research of Al-kurdi (2015) who stressed that the heart of Islam (Tawheed) is to fully submit to Allah. This means that full control and understanding of one's emotions demands full submission to the Lord. Indeed, Samah, in her comments, suggested that in the workplace the concept of Taqwa should be explained in-depth, especially to leaders. In the literature, Taqwa and its relationship to emotion and spirituality in Islam was explained by Ibn AlQaim (1340) and Al-Gazzaly (1349), and cited by Ashioe (2015), who stressed that those who adhere to Islam in their everyday lives understand that their religious values and spiritual understanding must harmonise, and this should appear in their actions. In the

same vein, spirits and behaviours are all connected. Interestingly, this relationship was understood by Fatima, Ali, and Samah as they explained that hypocrisy is the contradiction between saying and doing. Hence, with religion as the starting point and spirituality as the destination, Muslims think that they will arrive at a point where religious beliefs and values infuse "one's perceptions of life" (Rulindo and Mardhatillah, 2011:3), and religion and spirituality overlap. In fact, Muslims believe that true happiness and peace can only be found in the "cleansing of one's heart and self" of all evil and malice (Abdalla and Patel, 2010). Thus, adhering to Allah's rules and regulations is a pathway to disciplining and creating a clean space for the self and others where Taqwa (self- governing) is in control.

From the Western perspective, self-awareness implies knowing one's strengths and limitations; it is knowledge of one's own capabilities (Santovec, 2013). From Goleman's perspective, this self-awareness is a component of EI, as it allows people to understand and manage their own emotions, and the emotions of others. Consequently, as Mayer and Salovey (1997) argue, it promotes intellectual growth. In the current study, Samah believed that spirituality could not co-exist with this Western concept of EI because it did not state that one had to believe in Allah; in Samah's perception, spirituality could not exist unless it involved Allah and religion. Samah's position has not be explained by Goleman as he stressed the benefits of spiritual education and the replacement of religious education with a secular education system (Al-Qarni, 1998; Bigger, 2008). According to academic studies, spiritual intelligence cannot replace religious education because each religion is designed to achieve different goals (Gobbell, 1980). Samah's concerns include conflict with both a general view of spirituality and Islamic values associated with spirituality. How spirituality relates to EI and the emphasis placed on it is challenging for those in the Saudi context. For Saudis, there must be no ambivalence and spirituality must be inclusive of Allah and religion. In

Western interpretations, it is clear that spirituality can be part of one's inner reserves, and not necessarily associated with religion. Samah questioned Goleman's understanding of spirituality, and instead made her own connection between the power of Allah (who in Islamic understanding is the main and fundamental power to which Muslims submit and demonstrate their loyalty) and the meanings of spirituality suggested by Goleman. In this way, she showed a greater level of insightful thinking, attempting to create a perception that included her religious values, while not ignoring the knowledge she had gained about EI. In the example above, she sought to recreate a new sense of Goleman's elements of EI, reproducing them in a different way, reflecting a complicated tie with religious icons and values. Samah took self-awareness (as an element of EI) to another level of relationship beyond the self: it is the connection first with "Allah" (the creator), then self, and then others, which required more complicated emotions and duties. She did not adopt Goleman's elements of EI, not just because she felt that they did not reflect the original meanings connected with religion and its values, but also because she felt that Goleman's EI could be used to abuse and control others (Chittick, 2010; Al-kurdi, 2015).

The renegotiation of the concept of EI was also put into perspective by Sami, who commented that the issues he was dealing with were far greater than anything EI could solve. However, by contrast, Ali was convinced that the introduction of EI was just the beginning of an influx of Western influences and values that would change the Saudi education system. Yet Samah was prepared to find out more about EI before she made up her mind about its value for developing and improving education standards. Her attitude showed a maturity of thinking, as she tried to evaluate whether, and the extent to which, EI matched her own values. Only then would she decide whether to accept or reject it; she was not deciding on principle alone but evaluating the potential benefit in an objective way.

As an alternative to the five components of Goleman's EI, participants suggested three components of EI in the Saudi context. These included purity of heart, intention, and actions. They suggested that the Islamic faith required individuals to ensure that they were pure in heart before acting or making judgements about others. Purity of heart in Islam is connected to the Muslim belief that Allah is the owner of the self and others, and that therefore, His regulations should be obeyed and Muslims must refer to these before taking any action. Purity of heart involves constantly bringing to mind Allah and feelings of peace at His remembrance in addition to acting upon those feelings (Ibn AlQaim, 1340 and Al-Gazzaly, 1349, cited in Ashioe, 2015). In addition, showing empathy to someone is being considerate and understanding of other people's feelings and concerns because Allah has requested Muslims to do this. Hence, for a Muslim to show empathy, he or she should first have the pure intention that is made in regard to Allah's willingness and acceptance. If the intent is to carry out the task in a way that will benefit others, then people will accept that any judgement is presented with the best of intentions and does not seek to harm the recipient in any way (Ashioe, 2015). This, according to Ali, is likely to be because Allah can see the pure intention that comes from wanting to do the right thing. This would mean being aware of the impact of any judgement on the recipients. It would ensure that individuals with pure intentions were sensitive to the feelings of others. In this respect, unlike Goleman's interpretation of EI, the ESs in Saudi felt that the components of EI were linearly connected. So, in this sense, actions would not be recognised if the conditions of purity of the heart and intention have not been fulfilled (Al-Gazzaly, 1349 cited by Chittick, 2010 and Ashioe, 2015).

From the Islamic perspective, having purity of heart also involves a person feeling fear of harming others or using them for his or her own benefit. Therefore, the possibility for actions to be manipulative is reduced. Power, where invested anywhere other than in

Allah, may result in control and manipulation, and this may ultimately lead to an abuse of that power. Religion, meaning belief in Allah, retains that power. It was noted that Fasil was concerned that EI in the workplace could mean manipulating others' emotions to one's own advantage if one had power over others. Consequently, Fasil saw religion as a mediator, as only Allah should have power over others and all individuals are subject to that ultimate power. This control over individuals' lives and thoughts was identified in the literature by Al-kurdi (2015) and Al-Rashid (2016) as almost exclusive to Muslims, as Western societies tended not to submit in the same way to a higher power. Consequently, Western concepts may corrupt Saudi society, especially, as Ali states, because Saudis are vulnerable as they are not used to these new concepts that may lead them away from Allah. For the supervisors, reconfiguring the concept of EI involved even more complicated matters than Goleman suggested because action taken in a social context where other people are involved should start with full submission to the spirit of Allah. Purity of the heart should be present when they are dealing with emotions and they should have good intentions to bring even more positive actions to the way in which (as ESs) they should work on managing their emotions. Knowledge about the regulation of Allah is provided openly in the Qu'ran and the practices are explained in the Sunnah. In this way, there is no way to become confused unless a misunderstanding or misbehaviour occurs (Ashioe, 2015). Consequently, there are differences between cultural values and Islamic values. The differences between cultural values, which are influenced by the culture of the West, and the Islamic values addressed in the Qu'ran and Sunnah, should be considered when EI is constructed in the Saudi context. Islamic cultural values, in terms of respecting and supporting others' emotions, are positive and to retain such values and learn more about them may help to improve the emotional context of the practice of educational supervision in Saudi Arabia.

5.6 Conclusion

This chapter has discussed the findings that were presented in Chapter 4 as they compare with the Arabic and English written literature about EI. The chapter's structure was based on the main objectives identified in Chapter 1, which opened the door for more examination of the initial meanings of EI as a concept that has been transformed from the West into the Saudi's ESs' context, and then the factors that shaped their conceptions, followed by the reconfigured meanings the supervisors were able to make as they re-negotiated their initial understandings. In respect of the initial understandings and meanings of EI, it has been shown that their acceptance or rejection of EI was connected to whether ESs' felt safe with or threatened by the concept. Those who rejected the concept felt threatened because it posed a cultural and religious challenge to their identities. ESs who accepted the concept felt that their culture has weaknesses that the Western concept has the potential to reduce. The theory of cultural imperialism was used to explain the factors that shaped supervisors' opinions and perspectives.

The findings of this study can therefore robustly show that the ESs were able, as a result of their learning experience, through sharing as well as discussion, to create new meanings of EI that relate to their context. At the same time, they were able to see weaknesses in the concept introduced to them and suggest alternatives that could be considered as the educational reforms take place. Saudi is now experiencing changes to its education system, in which ESs will be under more pressure to enhance their leadership skills. Transforming supervisors' leadership practices will not happen by constructing their training and education on foreign concepts. It may be much more effective to let the supervisors contribute to making the meaning of concepts introduced to them.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

Reforming education, and ensuring that Saudi Arabian education meets the demands of international standards, while retaining local values to promote positive, and control or prevent negative leadership practices, may overcome the challenges experienced by Saudi ESs. However, although there are alternatives to Goleman's popular model of EI, they are more likely to refer to a diverse group of positive traits and competencies, and not just be to do with the perception of emotions, which are culturally and socially constructed. Further, not only does the literature (e.g., Daus and Ashkanasy, 2003) recognise that the use of the term EI is confusing, so also do the findings of this research. The main questions focus on whether or not successful leadership, as a science, requires Goleman's concept of EI, and whether EI, as introduced to educational leaders in Saudi is needed and accepted. Approaching such questions required empirical investigation, and the overall aim of the study was to critically examine the influence of the transformative foreign concept of EI among Saudi ESs. The objectives were as follows:

- To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context.
- To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors.
- To critically discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision.
- To suggest an expanded definition of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.

This chapter seeks to conclude the project by bringing together the aim, objectives, research questions and findings. To do this, the first section focuses on how the aims of the research and their associated objectives, addressed above in Chapter 1, have been accomplished, and draws an overall conclusion. Following this, section 6.3 offers some recommendations for decision-makers in the education department, educational supervisors and EI researchers. Section 6.4 addresses the contribution to knowledge that the research project makes to both theory and practice. This is followed by section 6.5 that addresses the limitations of the study, and section 6.6, which explains how the limitations highlighted in section 6.5 might be remedied through further research or other research activities that might add a further contribution to knowledge. The chapter ends with section 6.7 in which I discuss my personal view of EI.

6.2 Overall Conclusion

The first objective - *to analyse how the concept of EI emerged in Saudi ESs' context* was approached through 1) a critical review of both Arabic and English written literature; and 2) asking educational supervisors different questions during the first phase interviews. The literature suggests that the concept of EI came from the West as part of a wave of self-help education that hit the Arab world at the beginning of 1990 (Alkurdi, 2015), that the concept was first marketed to business organisations, and that interest slowly spread into the public service sector, including education. There was no evidence in the literature to show when the education sector actively began to show an interest in EI, nor did the participants provide data about this. Interestingly, however, they did reaffirm that EI is a Western concept foreign to them, and that while some were interested in it for that reason, others rejected it because they had a different attitude to the West. This clearly indicates that whatever position was adopted by a participant,

there was universal agreement that EI is not a Saudi-made concept, but rather a knowledge-market product brought from the West to the Saudi market.

The second objective - *to critically analyse understandings of the concept of EI as introduced to Saudi ESs*, was partly addressed through all three phases of the research (a pre-reflective phase of semi-structured interviews; a participatory workshop phase and a post-reflective phase of qualitative questionnaires) with 3 male and 3 female Saudi educational supervisors. During each phase the participants tried to identify different dimensions of the concept of EI. For example, in the first phase the participants demonstrated an initial understanding of what EI might be and how it had been introduced in the Saudi context. Nevertheless, and, as a result of interaction and discussion during the participatory workshops, some participants struggled more than others to make better sense of the concept and how it could be altered to fit their context. These struggles were part of a learning process in which some participants (e.g. Samah and Ali) - because of their different attitude - were a great help to their colleagues, in their attempts to go beyond superficial meanings of EI. However, participants were not able to make new meanings without experiencing different types of confrontation (e.g. critical debates and speaking their minds). The challenges experienced by the 6 ESs allowed them to shift gradually towards a new awareness that enabled them to generate a re-configured concept that met their contextual needs.

The third objective - to *discuss the main challenges and possibilities of introducing the concept of EI to Saudi ESs in the context of educational supervision,* was also approached through the three research phases. The first level of awareness of EI's challenges and possibilities appeared in the first phase of one-to-one interviews. At this stage, participants such as Ali from the male group and Samah from the female group had an initial understanding of the possibilities but Fatima, Fasil and Sami were more

aware of the challenges, especially Fatima, who sensed that the concept challenged her cultural and religious identity. In the second phase, and as a result of their collective discussions, the challenges to their perceptions of EI were better addressed by the participants. Some of the challenges link and overlap. As example of this is that their rejection or acceptance of the foreign concept of EI was linked to feelings that their identities as Saudis and Muslims were threatened. However, some other challenges appeared at the end of the phase as they showed limited understandings of the meanings of EI. Conversely, they suggested debating and discussing the concept as a possible way to enhance the understanding. Hence, some of them recommended alternative choices as a way to customise the concept to suit their contextual and cultural needs.

The fourth objective – *to suggest an expanded meaning of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study* was approached by debating the concept during the workshops and giving the participants space at the end to complete the qualitative questionnaire at their convenience. In fact, achieving a new definition of EI proved challenging, in view of the complexity of the concept and factors rooted in culture, politics and religion that seemed to shape the process of sense-making. Therefore, as a guide to how new insights into EI can be developed to meet the needs of the Saudi context, table (4) suggests an alternative way of learning and introducing EI to the workplace. This in turn can develop a more local and participatory understanding of EI.

Table 4: Suggested approach to talking about emotions in the context of leadership context

Stage	Actors	Purpose	Requirements	Activities
Pre-reflective and preparatory	Facilitator; administrator Training provider's representative Trainees	To understand what the trainees know and do not know about EI To consider participants' voices	Facilitator/administrator need; adequate experience and knowledge of wider perspective of EI and; Understanding the training skills	*Exploring;* Interviewing Reporting Analysing
Negotiation and discussion	Facilitator-administrator; Training provider's representative; Trainees Active learners (Learner-leader)	To share, learn and negotiate different meanings of EI in relation to workplace context; To raise awareness of complications of cultural aspects.	Provide open discussion space for sharing; Constructive conversation Build platform for trust; Promote questions to seek more answers Learner-leader to be trained; Offer different perspectives of EI; Presenting adequate materials of EI Offer cultural theories (e.g. cultural imperialism, Post-colonialism, Globalisation) to raise awareness of cultural education Benefit from using theorises (e.g. problem-based learning, adult learning; affective theory)	*Examining;* Reporting Analysing Participant observation Reflective journals
Reflection and Feedback	Facilitator/administrator Training provider's representative or Trainees	To expand and generate multiple new thoughts about EI	Ability to access trainees Provide possible suggestions	*Reviewing;* Written feedback

Reapplication of these stages not only helps to generate more insights into EI, but also reduces the cost of professional and financial issues

As can be seen from table (4), there are three stages through which training providers can go to acquire further local insights into the meanings of EI. These are: 1) pre-reflective and preparatory; 2) negotiation and discussion; and 3) feedback and reflection. These stages can be useful in reviewing and developing more local and relevant understandings of EI. During each stage different actors may be needed, and facilitators-administrators (trainers), a training provider's representative (Department of

Professional Development) active learners (leader-learner) and training participants (trainees) are expected to play different roles at each stage.

- The purpose of the pre-reflection stage is to offer participants a chance to have their voices heard, and to understand what trainees know and do not know about EI. Facilitator-administrators and training provider's representatives should gain such information before the training starts. This in turn can help evaluate its suitability and credibility. Trainees' insights could be collected via interviews, analysed and written up into a report before moving to the second stage.
- The negotiation and discussion stage involves all actors, and identifies a learner-leader (a trainee who can act as a role model to encourage other participants to share and express their views without the influence of the facilitator-administrator). The purpose of this stage is to share, learn and negotiate different meanings of EI in relation to the context of the workplace. At the same time, this stage should raise trainees' awareness of complicated cultural aspects (e.g. language, gender, religion, and politics) that may affect meaning-making. Facilitator-administrators need to focus on building a platform of trust for sharing, and at the same time on offering education in the cultural aspects of EI. It is useful to learn from the experience of this research and promote different methods of teaching (e.g. problem-based theory; adult learning theories in practice; affective theory). Using new methods of teaching can help create space for open discussion, further questions, and more answers. In fact, further development of a new concept of EI can be approached through further examination of the use of the concept in the Arabic and non-Arabic written literature. Articulating the findings of this examination may be the core of open discussion workshops. The benefits of running such training are not limited to raising awareness of EI but could also encompass attempts to develop more a

relevant concept of EI, such as that which emerged from the perspectives and understanding of the Saudi ESs in this study. Here, it was found that opening space for free discussion helped with making meanings of EI, which in turn drove the creation of an EI framework. The learning experience of the participatory workshops was also an important landmark in the attempt to create an expanded definition. The principle means used to achieve this objective were 1) the space given to participants during the learning experiences, which allowed them to share, discuss and debate different issues openly and freely, and 2) the atmosphere of trust and understanding generated by researchers and participants collaboratively which ensured that everyone could express opinions without fear of judgement.

- At the feedback and reflection stage, the facilitator-administrator, training provider's representative and trainees should work collaboratively to seek further insights to expand the relevant meanings of EI. This could be approached through a written questionnaire that could be printed or emailed, enabling all information to be easily stored.

The need for the training provider's representative to be present at each stage can be explained in two ways. First, it would allow direct access to the Department of Professional Development to keep facilitators and trainees up-to-date with the outcomes of the training. Second, it would feed further insight into the professional development of a wider training agenda for EI.

The **aim of the study** was *to critically examine the influence of the transformation of the foreign concept of emotional intelligence (EI) among Saudi Arabian Educational Supervisors (ESs).* Essentially, the conclusion drawn is that ESs, from an early stage of the research, were aware that the concept of EI is foreign. Some accepted it, and others

rejected it but between these two perspectives there were a couple of participants who demonstrated the potential to redevelop the idea to meet ESs needs. The experience of finding new meanings appeared to be closely connected to the new method of communication and learning offered to participants. The new space of sharing, trust, and respect for difference helped the participants openly express their views and perspectives. In fact, by the end, participants were able to reflect on the value of their cultural identity, which for some of them was challenged by the concept of EI that is perceived as a foreign concept, imposed on them either directly, through organised training, or indirectly through the flooding of EI in marketing.

6.3 Contribution to theory

This research is a landmark in its own right – as three phase research that focused on the critical perceptions of EI in the Saudi context. Its importance is that it is one of very few research studies to focus on understanding the concept of EI, and to investigate the possibilities of reconfiguring it in a way appropriate for Saudi ESs' context.

The novel terminology suggested by participants, such as emotional education (EE) or emotional culture (EC), indicated that labelling is an important aspect of the communication of culture to participants. The following key points explain how ESs understood emotion via their conceptualisations. Emotion and culture seemed to be connected to one another. Thus, in educating ESs about emotion and culture a few dimensions should be acknowledged:

- To explain how emotions vary in different cultures; to understand how emotions are embedded in cultural identity (e.g. the language, religion, customs and traditions); and how emotion is culturally structured which has the capacity to be exercised in different contexts (Boler, 1999), as well as how emotions are

interpreted through the lens of local culture to become norms and behaviour (Harré, 1998). Some emotions may be interpreted negatively due to the cultural understanding of some behaviours (Alduish, (2012);

- To distinguish between emotions that are religion-rooted and emotions that are culture-rooted (Al-Rashid, 2016). This can raise leaders 'awareness' of the control of emotions and of where they belong. Being educated about emotional and cultural issues may help ESs become capable of understanding why some bad practices and breakdowns happen, where they come from, and to help others rethink and evaluate their practices.

- To promote local academic studies of emotion in Arabic and Islamic contexts (Alkurdi, 2015). At the same time, applying aspects of EI (in the recognition that it is a foreign concept) and after examination and verification, taking only the positives and leaving the negative aspects. Critical theories in this field (e.g. Imperialism, Colonialism, and Globalisation; Said, 1993; Crothers, 2014) are needed to raise awareness of how to perceive foreign concepts ethically and avoid bias.

- To highlight the importance of improving emotional learning approaches by moving on from current methods of passive learning, imposed learning and ignoring ESs' emotional needs, and developing these with more active learning and open discussion. This could encourage a more ethical approach to global learning and dealing with problems, and to finding solutions from their cultural context as learners (Andreotti, 2010). In learning about EI in education, more critical analysis of the EI construct and its implementation in educational contexts is needed, "*to reflect and explore alternative ways of understanding*

and framing the emotional and emotional education" (Menendez Alvarez-Hevia, 2018a:1).

- To consider emotional and cultural differences in terms of their local roots and as based in the Quran and Sunnah as Islamic resources. This suggestion involves three different roots: the power of the spirit (Allah), the self that focuses on intention, and emotional communication with others. Each of these dimensions has its own principles. Whereas for the power of spirit Allah is the only source of power, for the self, intention and the refinement of the heart is the principle. Accordingly, for spiritual control, narratives such as Taqwa, Tawakkul and Tawheed could be promoted (Ibn AlQaim, 1340; Al-Gazzaly, 1349, cited in Ashioe, 2015). However, abusing the power of religion should be avoided. Moreover, self-governance and self-regulation should be promoted at the same time, avoiding masking emotions. In terms of emotional communication with others, there is a need to promote positive emotional practices in the workplace, such as trust, respect and empathy. By contrast, avoid negative emotional aspects such as hypocrisy, manipulation and exploiting emotions (Hochschild, 2003; Zembylas, 2005b). See Chapter 5 for more details.

A summary of the key points of an expanded meaning of EI as suggested by participants, such as emotional education (EE) or emotional culture (EC) can be found in Table 5 below:

Table 5: Suggestions for an expanded meaning of EI in the workplace

Emotional Education (EE) and Emotional Culture (EC)					
Roots	**The principle**	**To be promoted**			**To be avoided**
Power of spirit (Allah)	Allah is the only source of power to control	Tawheed	Taqwa	Tawakkul	Abusing the power of religion
Self	Refinement of the heart-intention	Self-Regulation	Self-governance		Masking emotions
with Others	Actions	Respect	Trust	Empathy	Manipulation - abuse emotions, Hypocrisy
Emotional learning needs	Enhancing practices	Distinguishing between emotions that are religion-rooted and emotions that are culture-rooted	Meeting cultural-educational aspects (e.g. language, religion, gender)	Open learning; Provision of adequate explanation; Delivering on promises	Passive learning; Imposed learning; Ignoring ESs' emotional needs and cultural differences

These key points of EC-EE were suggested by the findings of this research as insightful propositions about how EI could be understood and perceived in the Saudi context. However, this does not mean that this is the best and final way of understanding EI as there is still much scope for further development.

The research therefore has the potential to contribute to current theories of EI, from the point of view of creating new understandings in the context of ESs in Saudi. Moreover, as discussed in the literature review chapter, appropriate ways to apply and practice EI are under-development in Arabic written literature. Hence, this research may mark the beginning of a new approach that maps new meanings of EI made by other Saudi and Arab researchers willing to study different contexts with different participants. This research contains interesting ideas for researchers interested in cultural theory, post-colonial approaches, critical studies, or even religious studies. It could be of interest for those researching educational leadership and management.

There were a few contributions that surprised me personally. At the heart of my motivation to conduct research on EI was the desire to explore a new understanding that would improve ESs' practice in the Saudi context and drive forward best practice in educational leadership in my country. I was also encouraged by my previous experience of working as an ES, and my own confusion about EI as it was presented to me. I was keen to study EI, but I lacked awareness of the potential complications I would find in relation to the factors that shaped how my participants made EI meaningful and their decisions to either accept or reject the concept. At the beginning of the research, I thought the greatest challenge would be in encouraging participants to give me their opinions. However, the participating ESs were more forthcoming.

It was explained in Chapter 2 that the education sector in Saudi Arabia is experiencing an era of reforms aimed at offering new leadership skills to educational leaders (Alyami, 2014). In this study, I have attempted to highlight ways that educational leaders/supervisors might have their voices heard in the light of this ongoing policy implementation. I knew, at least anecdotally, that ESs in Saudi Arabia felt undervalued and that their voices have not been heard. For instance, Abdul-Kareem (2001); Alabdulkareem (2014); Algarni and Male (2014) stressed that ESs in the Saudi education setting should be empowered to express their perceptions and voice their training needs. When ESs did not hesitate to participate, I was surprised. However, I became more aware of the value of this research as it gave a few ESs a chance to talk about their perspectives which will have implications for decision-makers and offer principles for professional development among educational supervisors. The fact is that educational leadership practices urgently need to be developed to meet new challenges and respond to new needs. Andreotti (2010) and Crawford (2009) have suggested that developing further approaches to the emotional aspects of teaching and learning is necessary to the practice of education and leadership. Nevertheless, without clear

directions on what to train people in, and awareness of the value of training, there is a high possibility that a lot of motivation, time and resources could be wasted.

The outcomes of this research gave male educational supervisors a valuable opportunity to consider the voices of their female counterparts. In the Saudi context and due to cultural and religious considerations, female and male educational supervisors do not mix to share their experiences or to hear each other's voices and opinions. In this study, the perceptions and experience of each participant, in relation to EI, was included in a way that gave the other gender a chance to consider what their opposite number understood.

Based on the above, this study makes a specific contribution to two separate areas: the theory of EI and the practice. The research provides some ideas to invite other researchers to develop a reconfigured and more situated definition of EI, from the perspective of Saudi ESs, which contrasts with its current meaning in English written literature. Certainly, this research is a landmark contribution to academic research that looks critically at EI. The research went beyond the marketing propaganda about EI to look closely at the concept and to suggest new meanings more appropriate for Saudi ESs. For practical approaches to EI, this research offers Saudi decision-makers and training-providers alternative training methods. Although there is a need for further investigation of the possible achievements and limitations of the learning setting practiced in this research, its findings suggest that the outcomes were outstanding in terms of the level of interaction and sharing that took place during the learning experience.

6.4 The study's limitations

In this research, there are a few limitations to be considered, but at the same time it has its own potential. Firstly, the choice of qualitative approach as the main research paradigm was a need, more than simply a choice. It is generally understood that qualitative research limits the extent to which the findings can be generalised to a wider population. However, while it does not reduce the value of the research *per se*, the study was carried out with full knowledge of this limitation. In this research the main aim was to investigate how EI was understood and then how it could be reconfigured. Given this, a qualitative paradigm - a common research paradigm that allowed me to collect participants' perspectives - was the appropriate choice. This choice was made with knowledge of other qualitative studies in the Saudi context that concern EI e.g. Al-Kahtani (2013) and Alghamdi (2014) in educational leadership. Multiple qualitative data collection methods were used to collect ESs' perspectives. Relatedly, the paucity of qualitative research that focuses on the dark side of EI also dictated the need for a qualitative research paradigm.

The number of participants involved was limited to 6 (3 male and 3 female) which can be seen as a limitation, if the intention of the researcher had been to generalise form the research. However, the goal here was never to generalise and the number of participants was, in the end, deemed appropriate. Indeed, involving a limited number of participants is not unique as a considerable number of research studies provide valuable contributions from limited experiences or small samples. For example, in qualitative research the use of very few participants offers chatty and anecdotal wisdom built on years of experience with the studied concepts (Given, 2009; Mills and Morton, 2013). The number of participants was not as relevant to this study as the quality of the data and the main aim was to represent the phenomenon studied and learn from it. Even with a small number of participants, the amount of data collected was substantial, more than

could ever be presented in this dissertation. Using a limited number of participants meant that the researcher had time to connect with the participants, to complete all three phases of the study and to identify themes in response to research inquiries. Givens (2008) argued that in small scale research the relationship between the researcher and the participants changes over time. Pitts and Miller-Day (2007) distinguished five different stages in researcher-participant relationships in qualitative research: 1. The researcher helps the participants relax; 2. The researcher and participants build a partnership; 3. The researcher and participants may create connections beyond the research project; 4. The researcher develops a type of friendship with the participants; and finally, 5. The personal relationship is upgraded into a more well-shaped partnership. Given the fact that this research takes a critical theory approach it was less important to collect data from a larger participant pool. Certainly, the number of participants was enough to ensure good handling of the richness of each participant experience, and the focus was on human behaviour where every person's life and experience can be a story in its own right.

Although the study is limited to a specific area of Saudi Arabia, it offers useful insights and information to direct further research that could include more comparison between different areas. For example, research to compare use of the concept of EI in the Saudi context and other Arabic countries' context could be conducted. Additionally, further comparative studies could be carried out between different professionals with different roles (e.g. head teachers vs. educational supervisors) in both public and private businesses or educational organisations. Furthermore, the participants in this study were representative of one of Saudi's more conservative cities. This further raises questions pertaining to their understanding of EI and the factors that shaped the meanings as well as the way they re-configured it. In other words, it is possible that their conservative cultural identity and environmental context influenced their perceptions and

reconfigurations of EI. This research may have had different impacts on different participants. Therefore, it could appeal to professionals working on training development who want to understand how the personal perspectives of participants may influence their engagement and learning. It could also be useful for decision-makers in the education sector who want to understand different factors that may influence the quality of official training. The research can also be useful for training providers who are interested in expanding their training in EI to Islamic and Arabic contexts.

Beside the above-mentioned limitations, the scope of the study was somewhat limited by the use of Goleman's approach to EI. Truly, EI as a concept is not exclusive to Goleman. His ideas have been updated, renegotiated and transformed in different ways by other scholars. Nevertheless, the focus of the research was limited to Goleman's account because of its impact, popularity and acceptability in the training offered in the Saudi context.

The outcome of the research is limited to understandings of EI among ESs. Those who focus on cognitive or scientific aspects in their research will not benefit from this study, although parts of it are relevant to psychological studies.

Finally, in terms of the validity of the data, the researcher had to think carefully about the process and phases that she needed to follow once the study was complete. Of course, at the beginning of the research, there was the general idea that EI as a concept had not been fully addressed in the context of Saudi Arabia, so that 'data' will tend to be anecdotal. This could be seen as a limitation, especially as it is difficult to assess how accurate or valid the study was, as is the case in most qualitative studies. All that can be said here is that the researcher used all the perspectives she had to arrive at an outcome, and she approached the study ethically and practically. She used her personal journal to reflect on her own, her assistant's and other participants' feelings. She tried to ensure that all participants felt comfortable and willing to share their views. The atmosphere

she struggled to create in workshops allowed more space for both sharing and learning. Her manner of speaking to participants during the interviews, respecting their perspectives and opinions, as well as giving them trust made them feel that they can approach answers. Thus, the researcher has done her best to ensure the accuracy and quality of the data.

6.5 Suggestion for further research

Based on the constraints and limitations identified in this study, it is evident that further research needs to be conducted in order to provide more conclusive findings on the influence of EI in educational supervision. As one of the limitations of this research is the adoption of an interpretivist – qualitative paradigm, future studies could implement more quantitative methods of assessing the challenges and potential of EI. Although it is possible for the findings of this research to provide a landmark for theoretical understanding and conceptions of EI, collating quantitative data on a larger scale could be a way to create a wider understanding of what is available on EI in the Saudi context.

Although having a list of publications on my academic profile sounds promising, I prefer to start my publication journey by translating this PhD into Arabic, and then creating an official documented report to be offered to decision-makers in the Ministry of Education, who are responsible for the development and the training of educational practitioners in general. As the education sector is moving towards more reforms, having guidelines and suggestions on how the practices of ESs can be better developed with the aid of a Saudi-made concept of EI could be an option for further work. The expected benefits of such guidelines for the current generation of ESs could have greater influence on their practice than a journal publication. Additionally, I plan to write a paper in both languages (Arabic and English) to focus on the role that participatory workshops can play in both learning and research settings. Overall, I wish

to focus primarily in the future on the practical implications of this research and how they can be implemented to help improve current practice in educational leadership, including the method of training and instruction.

In fact, this is recommended, to extend the map of possible meanings of EI, because one of the main motivations underlying this research was the paucity of research on EI in the Saudi context. Researchers are recommended to be more critical and to use innovative methods and research paradigms.

This research raises different queries that require future investigations, such as how a formal body, such as an Education Department, could adopt a concept as a core of official training without evaluating its suitability and credibility. This question is worthy of further pursuit.

Finally, this research involved both male and female participants, and their perspectives on EI became mixed up. It would be useful to conduct a gender-focused study where perspectives and opinions can be addressed and compared. The importance of such research could bring feminist issues to light, which was a key aim of this research at the proposal stage that ended up being beyond its scope as a result of the focus of study. In addition, such research could help in exploring the role that gender plays in influencing the level of EI as understood by educational leaders in Saudi. Further research could consider other individual differences that are not only focused on gender but also ethnicity, social class or health conditions. Additionally, there is a growing interest in knowing more about EI in the context of leadership, and this study is significant to the extent that it contributes to developing arguments that contribute to a more critical analysis of the way that EI is connected to leadership and translated to non-Western contexts.

6.6 Implications of the research

Addressing the implications of this research is related to explaining who might be affected or benefit from its outcomes. Regardless of the rich account of Jawaher's personal struggles and experience, and the insight this offered into her personal intellectual growth, there are different stakeholders who could benefit from this research.

Saudi educational decision-makers seem to have introduced EI into Saudi educational leaders' context on the assumption that it will promote substantial change in the level of productivity. In addition, their interest in EI is grounded in their desire to promote change to the practice of educational leadership. Nevertheless, there appeared to be a lack of awareness of the potential consequences of implementing EI. The idea was to improve performance, but how far a single concept such as EI can accomplish this is questionable. Surely it is more complicated than this? Which element of EI changes or improves which type of leadership practice? What other factors might be involved in effecting performance improvements and how does the change happen? What is different about this research is not another claim that the implementation of a new concept will enhance productivity, but the claim that further critical approaches should be considered before applying any foreign concept into education without considering the local cultural and contextual need.

This research offers decision-makers an alternative qualitative method to assess not only the needs of educational supervisors but also to develop their training context to meet the needs of their cultural setting. There remains a question about whether adopting the suggested method is cost effective or would enhance the financial and professional outcomes? This research showed that many participants thought what had been offered to them previously was a waste of resources in terms of money and energy. Furthermore, there was a hint that a considerable level of resistance could grow as result

of imposing training without consultation about educational and training needs. The directions offered in Table 4 explained the processes and explained who (actors) and what (activities) could be promoted. Additionally, the findings discussed in Chapter 5 suggested that approaching educational supervisors before the training and opening space for further discussions had positive impacts on ESs and allowed them to develop their own conceptions which could indicate a level of engagement that ensures further development of their leadership practice.

Looking further at the findings of this study, education training providers could benefit by gaining further insight into the cultural and contextual challenges that might influence their clients in the education department, especially those interested in the role of emotion in developing training and education. Looking at the work offered by the key authors consulted in this research could be useful when developing training courses. In addition, this chapter offers directions and a cultural framework that can be used by training providers in similar contexts.

Other educational leaders in similar settings could be affected by the outcomes of this research. During this difficult time of reforming the education sector in Saudi, educational leaders in general are under pressure to enhance the quality of their communication and practice. This research offers the voices of male and female leaders addressing their own concerns and explaining their struggles and opinions. Leaders in different positions could benefit from the participants' accounts as they reflect on their own experiences and develop further insights to enhance their practices.

6.7 Before dropping the curtain

Before dropping the curtain on this study, I would like to add Bader's final reflection on the whole thesis. I decided to keep this account for this section because Bader's words suggest that the story of improving understanding, not only of EI but also of leadership,

will never end. Some chapters of the story may end, but the argument must keep going to include further insights and perceptions that lead to further development and improvement.

Bader was my partner during the data collection stages, but when it came to the analysis of the data and finalising the discussion I completed the work individually. As soon as the final version of the thesis was polished, I sent it to Bader to hear his opinion and to ask him if he had anything to add or amend. On the day I called Bader, I started the conversation by asking: How are you? His response was immediate - I am very happy to read the work. He sounded very emotional as he was asked to reflect again on the work and he said: “you know Jawaher, I worked for years in training educational leaders and I always felt that we are doing something wrong during the training. As I read the work I have realised that in our current practice of training leaders all we do is instead of empowering them as leaders we are taking the spirit of leadership away from them. During the long years of training, leaders were never asked in open conversations what they want to do and how they want to do it. Yes, we collect feedback, but it is usually not to develop the training rather to prove that the training has happened. This research can propose a different method of training leaders that can give them their leadership back. Leadership training is provided to enhance the productivity of leaders, but while we are training we take the lead from them. How can they be engaged and motivated in their work as a leader? It is time to reconsider the cost of all these benefits in the leadership field (Bader, Research Assistant, 2018). The story of this research started with a concern that EI might not be the right solution to the challenges faced by ESs in the Saudi educational context. As this concern grew in my heart and mind, I started to search for more answers. As I went deeper and got more involved in the topic, I was scared at some stages that I would not be able to find my way out. I was overwhelmed by the perspectives and opinions I collected and at the same time I was learning how to

be in control of multiple tasks. The first task and the most challenging, which I am still fighting, is my concern about the extent to which I was a reliable researcher and whether I was able to leave my old thoughts and practices behind and build a new experience. This, I think, is the struggle of everyone who is willing to change and promote change. It is an open-ended story of development and will not be closed easily.

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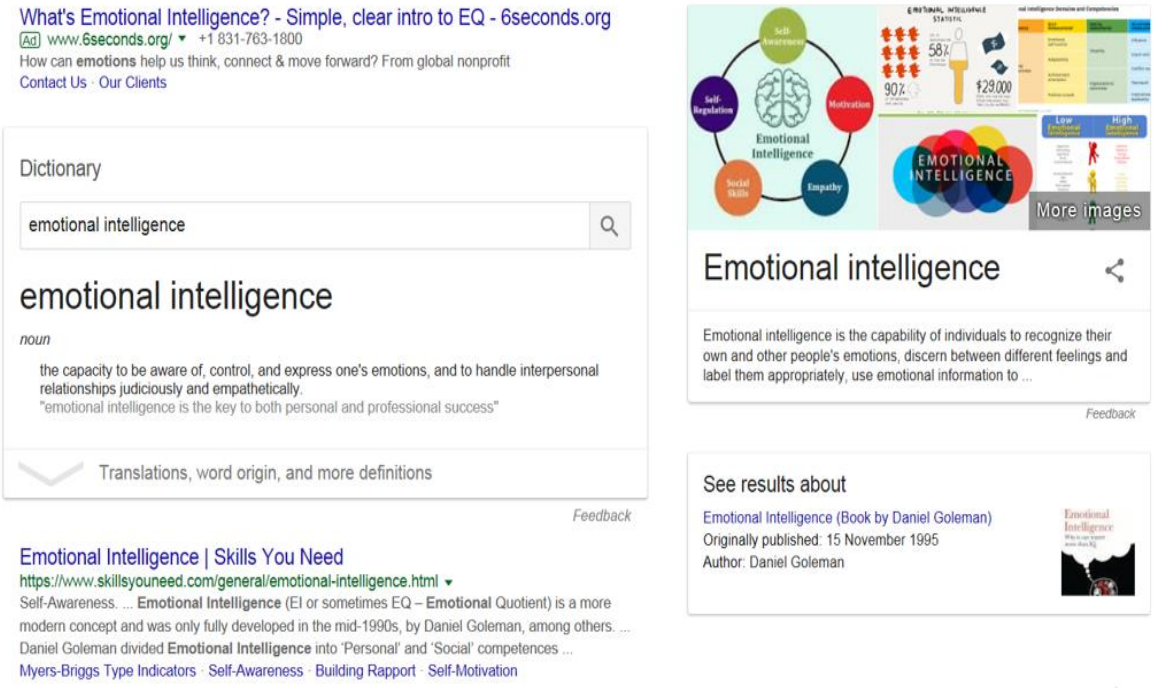
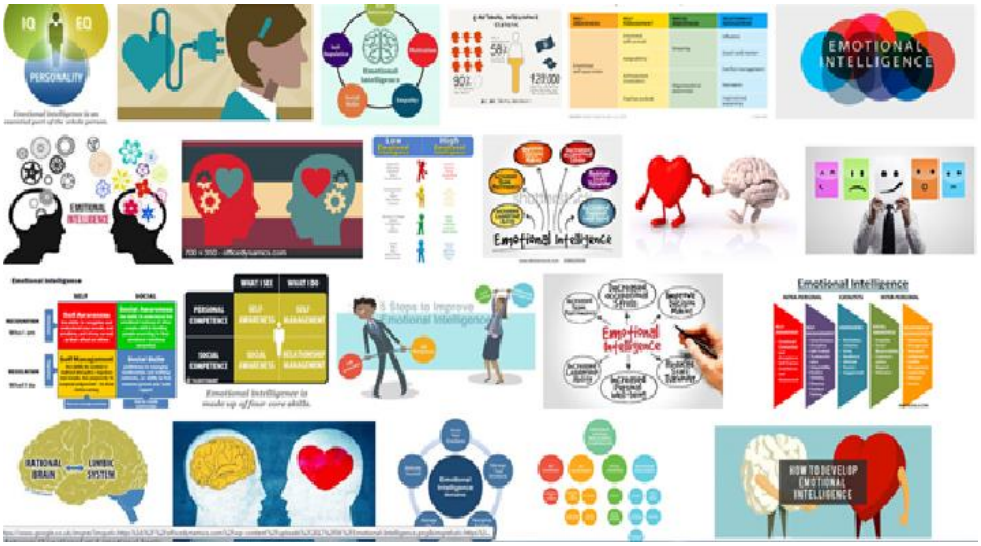
APPENDICES

Appendix 1

Appendix 2



Appendix 3


IQ
EQ
PERSONALITY
EMOTIONAL INTELLIGENCE
Emotional Intelligence
Emotional Intelligence
Emotional Intelligence
5 Steps to Improve Emotional Intelligence
Emotional Intelligence
Emotional Intelligence
RATIONAL BRAIN
LIMBIC SYSTEM
HOW TO DEVELOP EMOTIONAL INTELLIGENCE

Appendix 4

Semi-structured Interview questions:

1- As an Educational Supervisor how do you receive the concept of EI during your work?

Prompt question: have you heard about EI before? If not, would you imagine what it would mean to you?

2- How do you think it is important for an educational supervisor to take into considerations the feelings, needs and concerns of his or her teachers?

promote question: How can you apply the concept of EI in your work place? Please provide an example from your interactions with teachers?

3- How do you think it is important for you to take into consideration the culture/religions/power/gender when implement this concept?

promote question: IS this concept appropriate to Saudi culture, religion and context? Why?

Appendix 5

Outline of Workshop

Outline of Workshop	
Aim of tool	• To get more insight into their understanding of EI and see how they develop their awareness by providing different conceptions and understandings of the concept from both (Arabic and foreign perspectives).
Aims of study	• To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context. • To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors. • To critically discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision. • To suggest an expanded definition of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.
Objectives	• Provide different perspectives of EI in wider context. • Promote sharing and Interactive learning on the topic of EI and in ESs' context. • Reflect the changes of the awareness of understanding EI by discussion and sharing.
Activities	• Present power points, which include introductions/aims of this workshop/ context: pre- and post- context. • Conducted focus group activities (discussions) during the open-workshop to enhance the understandings of different perceptions of emotional intelligence. • Participant observation to illustrate the interaction with new knowledge. • Write reflections of what is going on in the workshops related to my research, and how participants change the meaning through engagement with these different activities.
Context / Categorise	**Three main categories:** • Introduce different Western concept of Emotion and EI (the meaning and understanding of EI). • Explain the positive and the negative side of the practice of EI. • Present the Arabic and Islamic root of EI.
The framework of the workshop	• This workshop is a research-based workshop more than an official training workshop. • The relationship between the researcher and the participants does not suggest any power or authority beyond the main aim of the workshop. • The participants will be acknowledged by the researcher in her thesis, and she will show her appreciation by inviting the participants to a lunch party after the workshop finishes. • The total time of the workshop is 4 hours, with 2 breaks. Snacks and hot and cold drinks will be provided. • Technical assistance will be sought from the ministry.

Appendix 6

Qualitative Questionnaires

Qualitative Questionnaires	
Aims of the method	To reflect the change in the participants' perspectives on the phenomena of EI and to suggest an expanded meaning of EI.
Aims of study	1- To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context. 2- To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors. 3- To critically discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision. 4- To suggest an expanded definition of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.
Qualitative questionnaires for participants	**Three main questions address the main aims of study:** I would like you to answer following questions. So, please reflect your feedback on the aims of study as much as you can, from the beginning of the data collection journey, starting with the interview, during the workshops and right now in the qualitative questionnaires : 1- How is your and others awareness about the concept of EI? 2- After your engagement in the workshops several dimensions emerged in relation to aspects of emotional culture (e.g. religion, linguistic and gender). Can you explain how these elements work in your emotion and provide examples please? 3- How do you conceptualise EI from your background that influenced this journey?

Appendix 7

Sample of coding process

Extracts from the data collected	Initial codes	Suggest border grouping (Categories)	Themes derived from the data reduction
‘‘I feel that Maha was not confident with her Islamic identity because of the bias in the media. Of course, the bad practices of some Muslims made Maha even more confused about her Islamic identity’’ (Samah, Qualitative Questionnaire).	Islamic identity, not confident, bias in the media, bad practices of some Muslims, confused.	Acceptance of EI (reasons) (challenges to identity).	Participants’ initial understanding of EI.
‘‘I do not think Goleman intended to mislead us. We should be thankful to Goleman because he allowed us to translate his work and learn from his knowledge ’’ (Maha, interview).	Inspired by knowledge of the West. West is better than Saudi. Colonised mind, struggle with identity.	Acceptance of EI (reasons) (challenge to identity).	Participants’ initial understanding of EI.
‘‘To me his [Goleman’s] idea is a big lie and it is everywhere. When I noticed the advertisement about EI for the first time, I was in the dentist’s clinic. I thought that this is it I will change myself and others as the advert claimed. But I was shocked because the reality of the training is a thing and the adverts are something else’’ (Ali, Focus Group).	The illusion of Goleman’s thoughts, EI is in the market. it’s claims are illusory Disappointment and realisation of reality. Creating different reality to first impression.	Difference between realities in practice and the claims of marketing.	Re-negotiated concept of EI in Saudi ESs’ workplaces.
‘‘The misconnections between us and the concept of EI are very much related to the words used in making the concept… [laughing]… if I was given the chance to rename it I would say emotional culture or emotional education - I am not sure which one would be accepted”. (Fasil, Focus Group).	The concept of EI did not exist in the Saudi context, misconnections, emotional culture, emotional education, negotiation of acceptance.	Conflict between Saudi cultural identity and Goleman’s definition of EI.	Re-negotiated concept of EI in Saudi ESs’ workplaces.

Appendix 8

Participant Information Sheet

This is Jawaher Almudarra, I am a PhD student. I am doing my research in exploring the Role of Emotional Intelligence on Educational Supervision in Saudi Arabia

Research Title: The Influence of Introducing the concept of Emotional intelligence in Saudi Educational Supervision Context

Objectives of the study:

1- To analyse how the concept of Emotional Intelligence emerged in Saudi Educational Supervisors' context.

2- To critically analyse understandings of the concept of Emotional Intelligence as introduced to Saudi Educational Supervisors.

3- To critically discuss the main challenges and possibilities of introducing the concept of Emotional Intelligence to Saudi Educational supervisors in the context of educational supervision.

4- To suggest an expanded meaning of Emotional Intelligence based on its reconfiguration by 6 Educational Supervisors during the course of the study.

Privacy and confidentiality: The participant's personal identity will not be made public in discussion or written work. Where it is necessary to refer to the participant then it will be done anonymously in order to preserve the participant's privacy and confidentiality.

Risks of the study: Any personal data gathered during this investigation will be treated in accord with the 1998 Data Protection Act: www.legislation.gov.uk/ukpga/1998/29/contents . There are no perceived risks in being part of this study.

Data to be captured: The study will gather a range of data to address its objectives. Specifically, and with the participant's agreement this will be through interview, questionnaire and workshops.

Use of the data: the student is completing PhD study.

Reuse of the data: The data will not be reused in future module reports or research.

Who has access to the data: Direct access to the data is limited to the student; the university supervisory and examination team. Copies of it will not be passed onto others. The data will be destroyed after the research has been completed.

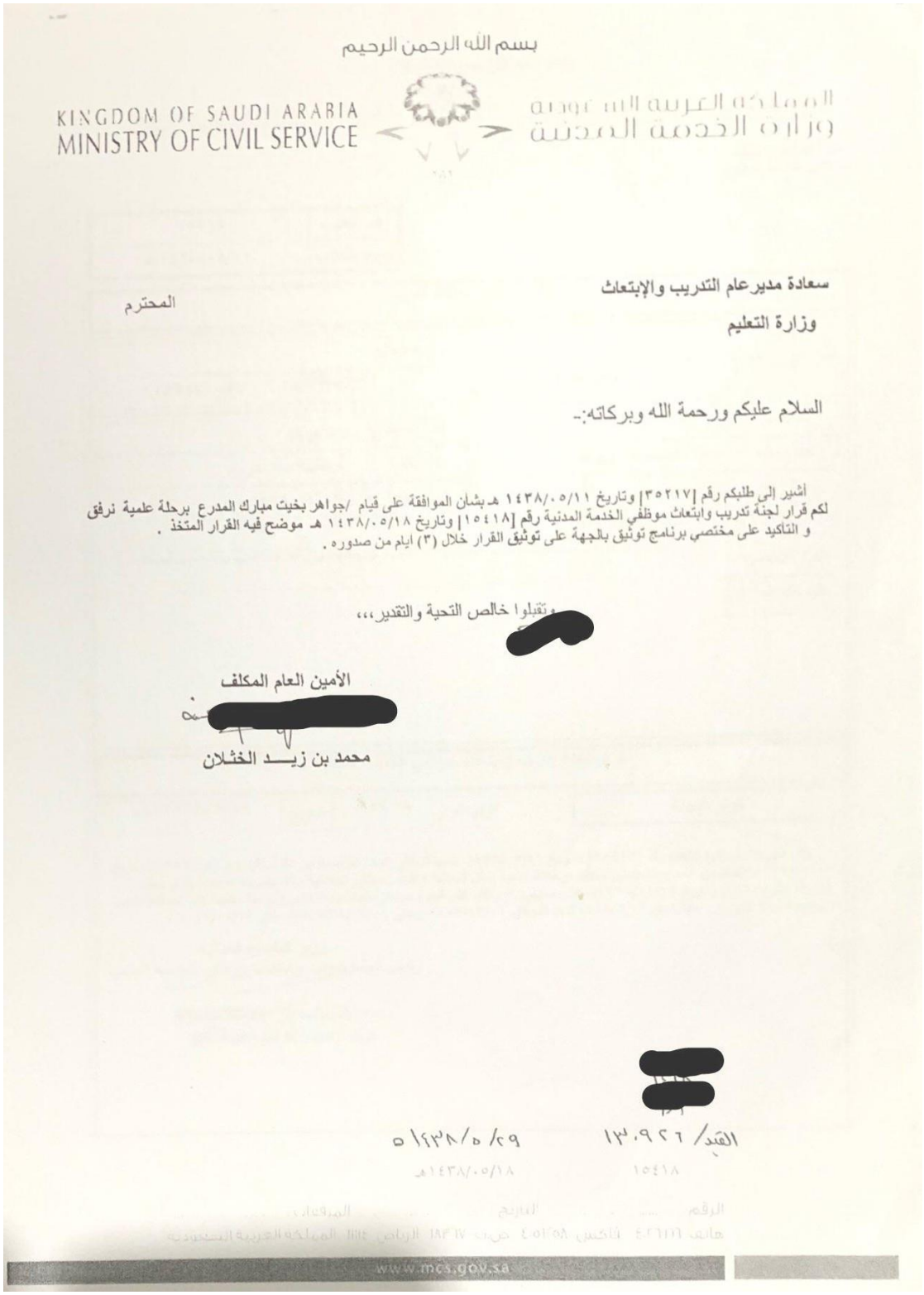
Storage of the data: Data collected will be held in a secure and safe manner in accordance with the Data Protection Act 1998. The data will not be placed on the Internet at any time.

Your rights: Participants are free to withdraw from the research at any time without explanation and any personal data will be erased. Participants have the right to request that personal data be destroyed at any time.

No one under the age of 13 should take part in this study *

Appendix 9

Permission for Saudi educational supervision office



بسم الله الرحمن الرحيم

KINGDOM OF SAUDI ARABIA
MINISTRY OF CIVIL SERVICE

المملكة العربية السعودية
وزارة الخدمة المدنية

سعادة مدير عام التدريب والإبتعاث

وزارة التعليم

المحترم

السلام عليكم ورحمة الله وبركاته:-

أشير إلى طلبكم رقم [٣٥٢١٧] وتاريخ ١٤٣٨/٠٥/١١ هـ بشأن الموافقة على قيام /جواهر بخيت مبارك المدرع برحلة علمية نرفق لكم قرار لجنة تدريب وابتعاث موظفي الخدمة المدنية رقم [١٥٤١٨] وتاريخ ١٤٣٨/٠٥/١٨ هـ موضح فيه القرار المتخذ . و التأكيد على مختصي برنامج توثيق بالجهة على توثيق القرار خلال (٣) ايام من صدوره .

وتقبلوا خالص التحية والتقدير،،،

الأمين العام المكلف

محمد بن زيـــد الخثلان

الرقم/ ١٣٠٩٢٦ ٥/١٤٣٨/٥/٢٩

١٥٤١٨ ١٤٣٨/٠٥/١٨هـ

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Appendix 10

CONSENT FORM

Title of Project: The Influence of Emotional Intelligence on Educational Supervision in Saudi Arabia

Name of researcher: Jawaher Almudarra, PhD candidate, Educational Leadership & Management, Manchester Metropolitan University.

The purpose of the study is to critically examine the influence of the transformed foreign concept of emotional intelligence (EI) in Saudi Arabian Educational Supervision (ESs). For this, there is a need to identify the initial understandings of the concept as it was perceived by ESs; and to explore the factors that shaped their perceptions. I needed to examine the challenges that faced ESs and the possibilities they would suggest to meet these. As a result, participants will be working on renegotiating their own meaning of EI to reflect their cultural, social and contextual needs.

Procedures to be followed: The study will be based on your participation in reflective semi-structured interviews, qualitative questionnaires or open workshop discussion. Your consent is required to record data from the qualitative questionnaires and record your responses during the interview session and during the open workshop discussions.

Benefits: This study will lead to increased awareness of emotional intelligence and how it might enhance supervisory practices that contribute to national and international understandings of leadership in S.A.

Duration: The project will begin in Jan 2015 and it is expected that data collection will finish in Feb 2017. It is expected that the analysis of the project will conclude by June 2017.

Statement of Confidentiality: The privacy and confidentiality of all participants in this study will be upheld. The participants will not be required to reveal any private or sensitive information. All information you supply during the research will be held in confidence and, unless you specifically indicate your consent, your name will not appear in any report or publication of the research. Your data will be safely stored in a locked facility and only the researcher will have access to this information.

Relationship with assessment: The research will not have an impact on assessments or marking.

Questions or comments: please feel free to contact Jawaher Almudarra, PhD candidate in Educational Leadership & Management, at Manchester Metropolitan University.

Voluntary Participation: Participation in this study is on a voluntary basis. You have a right to refuse to answer any question and withdraw from the study at any point in time. Your decision not to volunteer will not have any negative repercussions for you.

Ethical issues: In any research undertaking, ethical issues pertaining to how research participants and data are treated are likely to arise. In order to avert ethical issues and meet the ethical standards set for educational research, different ethical considerations will be taken into account. You will be fully informed about the objectives and your role in the study. Your right to privacy, voluntary participation and withdrawal from the study will be highly upheld. Additionally, data collected in the course of this study will be subjected to objective analysis. Objectivity will be maintained throughout this study by discarding personal views and opinion and instead relying on the data collected through the questionnaires administered and the interview - workshop conducted. Extensive consultation with Directors and supervisors will be also carried out in order to enhance objectivity and avoid biases.

Name:

Signature:

Date: